

THE
FIRST PARTE, OF
The Eyghth liberall Science:
Entituled, Ars adulandi,
The Arte of Flatterie,
with the confutation therof, both very
pleasaunt and profitable, deuised and
compiled, by Vlpian Fulwell.

Reuoly corrected and augmented.

*His diebus non peractis,
Nulla fides est in pactis.*

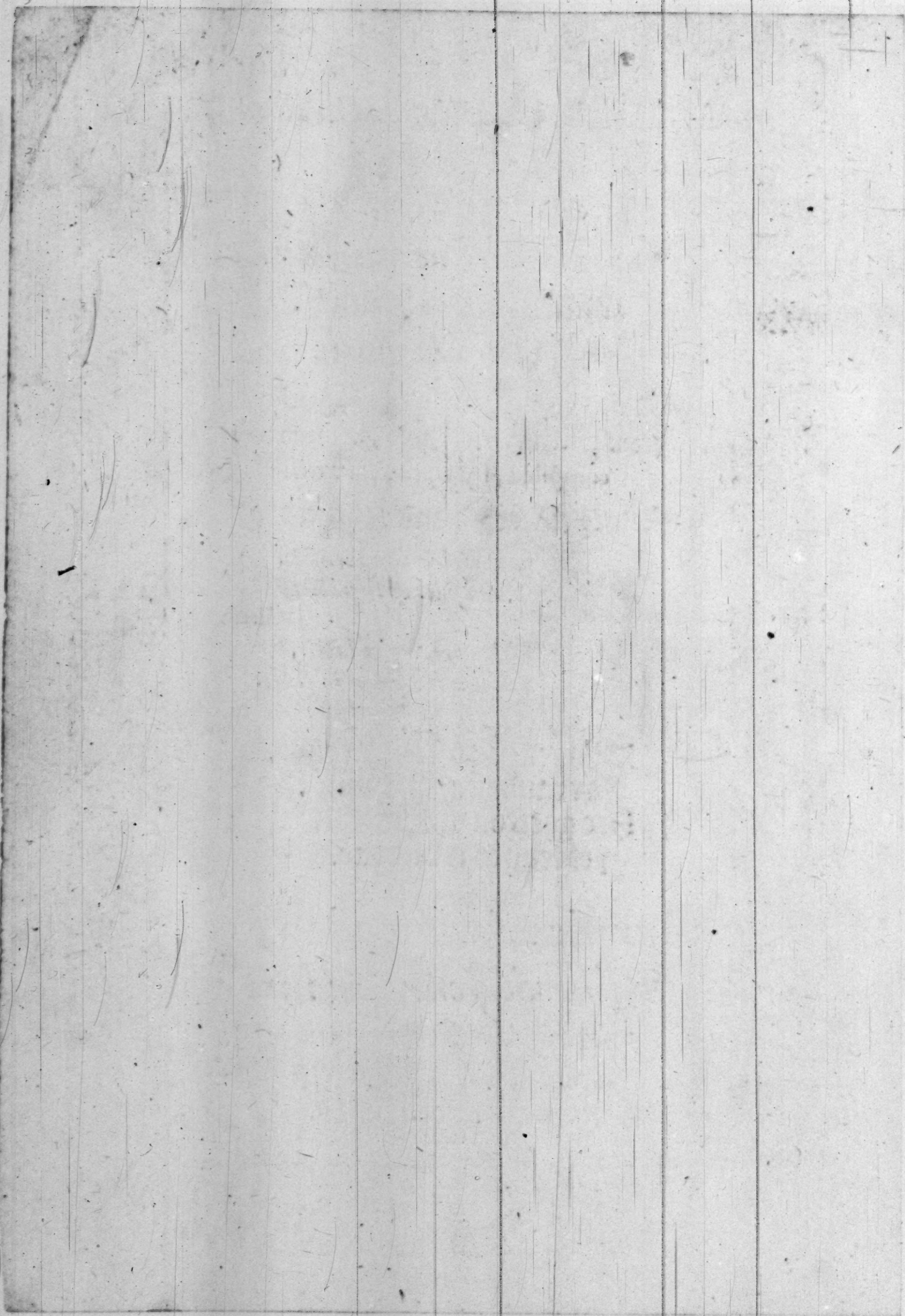
Videto.

*Mel in ore, verba lactis,
Fel in corde, fraus in factis.*

Caueto.

Who readeſ a booke raſhly,
at randon doth runne:
Hee goes on his errand,
yet leaues it vndone.

Imprinted at London, by
Richarde Fones, and are
to bee ſolde at his ſhoppe ouer
agaynſt Sainct Sepul
chers Church. 1579.



¶ A Dialogue betweene the Author
and his Muse, as touching the Dedica-
tion of this booke.



My friendly Muse leaue Parnas hill a while,
I craue thy ayde and counsaile now at neede:
Lend mee thy laurel crown to guide my stile,
DREDD ouer my minde to doubt of lacke
May I be bold this rude booke to addres, (I pray)

Author

To her who is a Pirroze of worthinesse.

B lush not at all (thou bastard) in this case,
Vnto the best, best welcome is goodwill,
Refrayne thy doubtles, and hope for fauours grace,
Giue mee the charge to rule thy rusty quill:
LEY all thy care vpon her curtesie:

Muse,

Whose noble hart knowes all humanity.

Thy wordes (my Muse) some hope of hap doth yeeld,
But yet I feele a conflict in my brest:
And whether part may win in mee the fælde,
My staggering doubt vncertayne yet doth rest:
Before mine eyes a platforme doth appeare,
Of all her worthynesse as thou shalt heare.

Author

If learning may lifte vp her fame to skies,
Her laude is sent vnto the highest throne:
If vertue vaunt, a losse hir honoꝝ flies,
In godlines hir like is rarely knowne,
For noble nature, and for curtesie,

What should I say, my pen cannot descry.

May I not then bee ouer saucy deemd,
To make a match as this so far vnfit.
May I haue hope my booke to bee esteemd,
That shewes not forth one dramme of skill ne wit:
Nay, nay, my Muse, I am resolute in minde:
My vnderparts, shall slender fauour finde.

Ah simple sot, I cannot choose but smile,
To see how thou dost maske in follies net:

Muse,

At

Thom

Betweene the Author and his Muse.

Thou shalt be abashed of thy homely stile,
Learne this of mee, and doe it not forget,
Where learned skill her golden gyftes doo place:
Good will vnlearned shall finde fauours grace.

Where vertue keepes possession of the best,
And godlinesse doth harbour in the hart,
Scorne is exylde, shee doth disdain detest,
From noble nature, fauour doth not start.
Shun not to shew the fruites of thy good will,
No shame ensues where meaning is not yll.

The simple beast that feares the Lions lookes,
Is fliest at length by fauour once obtaynde:
Though (as thou sayst) vnskillfull be thy bookes,
Yet thou ere this hast fauours frendship gainde.
Her noble spouse, thy booke did not disdayne,
While in thy best like skirmish did remaine.

Where Milde is first, Redethen what doth ensue,
Milde mindes are alwayes matcht with curtesie:
Dread not at all, shee will bouchsafe to be
Thy booke if thou appoche with modesty,
No tricke of loue or Venus wanton toyes,
Are herein pend, to seepe fonde louers ioyes.

If coy conceit of curious eloquence,
Had fixed foote within her learned minde:
Then were it time for thee to fly from hence,
To hunt for termes that hardly thou maist finde.
But why doe I, to thee this lesson tell,
Shee is none such, and that thou knowest full well.

Then on I goe, God sende mee lucky spæde,
In humble wise, to craue her fauours grace:
Adew dispaire, on hope my hart shall fede,
With full assurance of her frendly face.
And this I vow, and shall perfourme thesame,
In prayer to recoꝝde her noble name.
While life doth last.

To the Right noble and vertuous
Lady, the Lady Mildred Burleigh,
VVife vnto the right honorable Lorde Treasurer
of England, Vlpian Fulwell witheth perfect
Felicitie.



Hen I adh taken a view (right honorable and vertuous Lady) of the great and greuous enormities, that issue from the filthy fountaine of pestilent flattery, the practitioners wherof (as it is sayde) are the most pernicious of al tame Beastes, I was iustly moued, or rather vrged in conscience, to display the wicked and impudent exercises of the flattering floake in these dayes; Not that I thinke my selfe the meetest man to take this charge in hand (becing very rude both in phrase & also inuention) but rather to call the fine sorte of writers that now swarm in England, to leaue the currant handling of Venus Pageants (wherin they shew their excellency) and prosecute this, so necessary matter to bee inueied at, as a pestilent weede in a pleasant Garden, most necessary to bee Irradicate.

I shall not neede to flye to the Poet Homer for his ayde in discription of the Syrens, seeinge that thus our vnhappy age is furnished with Mermaydes, whose luring songes yeeld such daynty and delicate tunes to the eares of ambitious & vaine glorious people, that while they seeme to swim in the flood of Fortune, they sinke in the stinking puddle of folly: but the wiser sorte follow the example of Vlisses for the auoydinge of their sweete venemous enchauntmentes. And as it is well knowen that your L. haue stoppe your eares against their magickall incantations, as a patterne of prudence
and

The Epistle.

and discretion, for others, (both therein and in all other commendable vertues) to imitate: So I am bold, humbly to desire your honour to bee my Patronesse in this my inuectiue against that liberal science, which though I haue (by a contrarye) termed it the *Eyghth liberall science*, not that it contayneth in it any liberalitye of vertue or honest knowledge, yet because benefites are so liberally contributed vnto it (as dayly experience sheweth.) And if any Scycophant wil captiously turne vpon mee, the pyke of this edge toole, for any thing in this Epistle vnto your L. contayned, I doubt not but easely to auoyde his assault, with a great multitude of witnesses. For the abandoning of which filthy Arte, I refrayne to write that which common knowledge and publike report do of your L. worthinesse dayly testify. And although I may seeme very presumtuious, to aspire to so noble a Patronesse, with so slender a present to so learned a Lady, with so rude a Treatise, yet the great curtesie that I haue both seene & receiued at your L. handes, hath enforced mee to expresse my ductifull gratuity, with this my very simple & vnpolished peece of worke, in the acceptation wherof, I shalbe moste bounden vnto your honour, with my humble & hartty prayer vnto almighty God, both for you and my good Lorde, whom God preserue to the inestimable comfort of the common wealth of this Realme.

*Your Honours most humble,
Vipian Fulwell.*

To the Freendly Reader,
Ulpian Full Well.



I Doubt not at al (gentle Reader) but that I, for my industry in detecting this eyghth liberall Science, shall bee reputed with many sapientum octavius, the eyghth wise man: that is as wise as Will Somner, but I shall contente my selfe with such reputacion, rather chosing to be truthes drudge, then fortunes flattering dearling. And I can not but greatly lamente, that so many in these dayes doo so adict themselves to the filthy trade of flattery, wherby both Noble men, Gentlemen, and good natured men are abused: & fwoles flatterers, dissemblers and gesters, noseled in impudency, and nourished by petty theeuery, like the waspe that liueth vpon the labour of the paynefull Bee. And although such Waspes will for this my labour doo their endeouour to stinge mee for my paine: yet I will bee so bold with them as to tell thee (gentle Reader) what they are. Such they are as lye at receite for the frutes of other mens desertes. They catche the birdes, for the which other men beate the bush, and such they are, as with their detestable practice of flattery, withdrawe men from the study of vertue.

And this their execrable science hath so peruerfed the nature of many in this age, and hath taken

To the Reader.

such habit in mans affections: that it is in moste men altera natura, and very difficile to bee expelled: yea, the very sucking babes hath a kinde of adulation towardes their Nurses for the Dugge, which (in my iudgement) comineth vnto them by corruption of nature: and as they grow in reason, so they increase therin, vntill in tyme it is turned fro greene and tender addulation, to ripe and perfect dissimulation, except by good education the same bee prevented. If I should generally condemne all men of this foule crime, I might iustly be blamed, yet may I bouldly say, that in comparison of the multitude, very few there are, whose hartes and tongues are not stayned with the blemish of flattery and the braches therof: namely dissimulatio, Deceit, wicked perswasions, with such other like sinisters practis. How common a thing is it, to see one man embrace another with such freendly salutations, as though they were knit in the insoluble knot of perfect frendship, and yet a man may buy as much loue at Spylingsgate for a bore on the eare.

How shifte some men with goulden wordes to promise, and how slacke to performe: how easie to haue a freend in wordes, and how hard to finde one in deedes: And certes, if I should particularly Descend to the very Begger, I should both bee too tedious in this Epistle, and also publish the effecte of my seconde parte of this matter, (as yet to come.) Desiringe thee not to wreste my woordes vnto

To the Reader.

vnto a worse sence, then my playne meaninge hath pretended: and where thou findest this name Fortune, my meaning is the selfesame blinde *Fortune*, that the Poets speake of, vnder whose name and person, they comprehend earthly prosperitie, which wee daily see to bee vnegally, and vndiscretly distributed: and her stately pallace, is the wide worlde, wherunto all men haue ingresse and egress: and thus dooing, thou shalt both gratify my desire, and hasten mee forth vnto my second part: Until which time (gentle Reader,) I pray thee let not this my beginninge offend thee, except thou be one of them that is here rubbed on the gall: but trustinge that thou art one of Lady Tructhes retinue, I submit my labour vnto thy censure, wishing thee thy hartes desire in God.

Vale.

Vlpian Fulwell



B.

**A discription of the seuen liberall
Sciences, into whose company the eight
hath intruded her selfe.**

Grammer.

If learning may delight thy youthfull brest:
If tender yeares to skilfull lore bee bent
Approche to mee, vouchsafe to bee my guest:
My entertaynement shall thy minde content,
My key in hand shall ope the gate of skill,
My Booke on brest shall teach thy tongue and quill.

Logick.

From *Grammers* Schoole approach to mee with speede,
Where thou maist learne the rule to reason right,
I geue the fruit, though *Grammer* sow the seede:
In mee thou maist decerne the darke from light.
My fastened fist much matter doth import,
Cought in few wordes fit for the learned sort.

Rethorick.

When *Grammers* grace, and *Logickes* learned lore,
Hath deckt thy minde, and mended nature well,
My golden study shall yeeld thee such store,
Of flowing wordes and phrases that excell.
Lo here with open hand I do display,
The flowing flood of eloquence alway.

Musick.

When mistie clowde of drouping dumpish head

Doth

Doth driue thy minde to plunge in pensie poole,
The clog of care that soking sorowes bread,
Is cleane shakte of, by entring to my Schoole.
My dainty tunes do yeeld such sugred sap,
As drawes ech blisse, and driues eche foule mishap.

Arithmetick.

BY Sciphering Science, lo my summes I cast,
By wit and weight, I wonderous thinges contriue,
With bunch of keyes, my counts are lockt vp fast:
In mee thou maist see how thy wealth doth thrive,
My armes and brest, my legs eke naked bee,
To shew that trueth and plainenesse rests in mee.

Astronomy.

FROM earthly skill vnto the lofty skies,
My globe and I, will shew the lore of light
Thou shalt foresee what tempest will arise,
To thee such secrets shall appeare in sight.
That Starres and Planets shall thy mates remain,
And thou a fellow with celestiall traine.

Geometry.

BEholde the Compasse and the other tooles,
Wherwith I worke such wonders as seeme strange,
My Rule and Quadrant, are no bookes for fooles,
A learned scull must in my precepts range.
Now when thou hast vs Sisters seauen obtainde,
A worlde of wealth and wisdom thou hast gainde.

B ii

Adulator,

Adulator, or flatterie.

BEholde the bragges that Sisters seauen haue made,
Suruiew their vaunts that seeme to shine so bright
My glittering skill shall clip them in the shade :
In mee appears the beames of perfect light.
My flattering tongue shall gaine more then they all,
I geue the trip and they shall take the fall.

Grammarians gaine nought els but bread and cheese,
Perchance dame *Logick* haue a small reward,
Nete Eloquence will pleade for slender fees:
Nice Musick as a *Minstrel* men regard.
Arithmatick obtaines but litle thrift,
Astronomy serues for a simple shift.

Geometrie may iog on barrells bun,
And drinke the dregs when liquor al is spent,
My golden Art the game and goale hath won :
To my sweete skill, eche hart and eare is bent.
The Well of wealth my Science doth contriue,
Then learne my lore all ye that meane to thriue.

To mee doth flow the flood of happy state,
In mee is matcht a masse of worldly blisse,
No sturdy storme my fauour may abate :
For Princely cares my presence may not misse.
I spin the threed and weaue the web of hap,
And none but I may sit in Fortunes lap.

The

The first Dialogue betweene the *Author* and the *Printer*.

Author.

FVll well I do finde, that Fortune is blinde,
her wheele runnes by chaunce:
VWhen shee list to frown, the wise she throwes downe,
and fooles doth aduaunce.

Printer,



Sir, I doo not a litle maruayle
that you seeme so to blame Fortune, whose fa-
uour, I suppose, you haue sufficiently enioyed
from time to time, wherfoze (mee seemeth) you
shew your selfe very vnthankful for her good gifts on you
bestowed.

Author. In dede, my olde felloiw and friend W. H. (I
deeme you are guided by this Proverbial reason,) Fortune
faouureth foles, Ergo Fortune faouureth Fulwell, but all
olde Proverbs are not alwayes true, for then should I be
very fortunate, but I will render vnto thee the cause that
I am out of her grace and fauour.

Printer. Sir, I pray you let mee craue that curtesie at
your handes, so may I happely learne the cause why thee is
my professed enemy also.

Author. First thou must vnderstand, that I was ser-
uant a long time vnto Lady Hope, who in fine, was minded
to prefferre mee vnto the service of Lady Fortune, & when
my sayd Maistres perceined that this blinde Goddess was
determined to entertaine certaine men into her seruice, &
bestow on them very liberally, shee sente mee to Fortune,
with her letter of comendaciōs, the tenure wherof ensueth

¶ Most bountifull Lady and, my good Cofin (Dame For-
tune) your approoued friendship towardes mee at all times ex-
tended, emboldneth mee to write vnto you at this presente

The first Dialogue

in the behalfe of this bearer **A. J.** my seruauant, whom to preferre vnto your Ladships seruice, is my desire, and earnest suite vnto you, of whose approoued fidelity (vtterly voyde of dissimulation and flatterie) I geue you warrantize, and in entertaininge of him you shall do mee a very acceptable good turne. Thus with hartie salutations, I wishe you as vnto my selfe, from my house at **A.**

By your very louinge Cousin

Lady Hope.

Printer. Truly this was a very louing letter, and (in my iudgement) you were happy to haue so frendly a **Pat-
tresse.** I maruaile that vpon the deliuery of this letter vnto Lady Fortune, shee made not you chiefe ruler & orderer of her house.

Author. Nay nay, one clause of this letter dasht al the rest, and made mee lose my golden seruice.

Printer. What clause was it I pray you?

Author. These are the words that marde all, (vtterly voyde of flattery and dissimulation.)

Printer. Why? then I perceiue that flattery and dissimulation is the way to win Fortunes fauour, and certis
**Fortune fa-
moreth none
but flatterers** now I see plainely the cause that I haue bene alwayes alienated from her fauour, and a continuall subiecte to her frownes. But I pray you, had you a flat denial at the first, or els by some pety sleight of circumstance.

Author. I wil disclose vnto thee the order of my comming to her Court, and of my entertainment there. At my first entry into her Court, I set aside bashfulness, knowing that boldnes hath more free passage into the Court gates. The with my Courtlikest fasbiō that I could, (being indeed more carterlike the Courtier like) I prest my self into the Chamber of presence, my threedbare cloke was markt of many, & the rest of my attire agreable therunto, was mockt of most, but specially of them that swinged by & downe in bzaury of other mens cost, and I was thought very saucy and marapert. And amonge the rest, one lusty Courtiour (whose
name

of the eyghth liberall scieuce.

name as I vnderstood afterwards, was double Diligence) Double diligence.
asked of mee how I durst presume to iussel my balde cloake
by their bzaue garments. Sir (sayd I) the basenes of mine.
doth encrease the beauty of yours. This gentleman was
so pꝛowd of his Peccocks plewms, that to ostend his bzane-
ry by my contrary, was willinge to walke and talke with
mee in the Chamber of pꝛesēce, vnto whom at last I bzake
my minde, and the cause of my comming to the Court, and
when hee vnderstood that I had letters to Dame Fortune
from her Cousin Lady Hope, he welcomed mee very frēd-
ly, and with small intreatie became my Soliciter vnto his
Maistresse the Lady Fortune: by meanes wherof I was
called into the pꝛesence of this blinde Goddesse, whom whe
I saw, I found the Poets and painters true men and not
lyers, for shee was muffled from her chin to the top of her
temples, & it so fell out that as I came in, shee was blindly
in bestowing of her giustes, in such sorte, as I haue seene
the Pꝛæst in time past, deale holy bread, shee gaue to much
to very many, but ynough to none, Superfluity sate alofte,
but Sacietie was shut in pꝛison, and as did the rest, so did I
holde out my hand for her beneuolence. I gaped wide, but
other snatched vp the benefits befoze they fel to the ground,
I stretched forth my arme & opened my hand, but I coulde
finger nothing, shee crossed my hand with many bare bles-
singes, but the giustes fell on both sides of my fist and none
right: it rayned pottage, but I wanted a dish: there might
I see howe some of William Sommers kynred had their
bandes full, Pierce Pickthanke filled his purse, Fraunces
the Flatterer flourished in wealth, Crispin the Counterfaite
was compted a ioly fellow, Dauid Dissembler had wealth at
will and in great estimation, but to resite þ detestable crew
of soles, flatterers, and parasites, that receiued giustes of
this blinde Lady Fortune, would be to tedious to describ:
At last I espide in a coꝛner all solitarie, a beautifull Lady
of cumly feature, in very modest attire, and shee noting my
simplicitie, amongst such a sorte of snatching companions,
came hyther thou simple sole F. (quod shee) for thou art very

The first Dialogue,

Truth a
poore Ladye.

vnegally matched. I approached vnto her, and that so much the sooner, because I saw the doale deuided, and nothinge fell to my share, hoping to haue had somewhat at her hands. But when I had communed with her a while, I perceined shee was as needy as my selfe, and as like to beg of mee as to geue any thing vnto mee.

Princcer. I pray you what was this Ladies name, and what communication had you with her?

Author. Her name was Lady Trueth, a wight (at that time) abiente from Fortunes presence, yet not so alwaies, for when Fortunes giftes chanced into the handes of the vertuous and honest sozte, her share was alwayes therein, which somtimes hapned: and thus shee rubbed out amonge the rest, and to begin, shee ripte vp vnto her whole secrets, and of the state of Fortunes Court in some folowing.

Trueths
communica-
tion.

Gen. 4.

I assure thee I haue passed the plunges of this transitorie worlde hytherunto, with very variable chances of Fortune, and yet by the power and prouidence of the eternall god, I haue escaped that vtter subuersiō, which my worldey aduersaries haue practised against mee. In the beginning, I was persecuted by the viperous broode of cursed Caine, untill the Almighty Ioue, in reuenge of my quarrell, sente an vniuersal deluge ouer the face of the whole earth, to the vtter exterminacion of all worldey creatures (except Noah and his familie, and those that by Gods appointment were with him preserved in the Arke, by whome the worlde was againe renewed. When as after stormes and tempest, faire weather doth ensue, so were my troubles turned all to ioy, and my former aduersity changed to present prosperity, vntil a most wicked wight and abominable strumpet, called Lady Pleasure, began with many subtil sleighthes & secret practises to allure vnto her filthy delights the affectiones of mortall men, who so greatly preyndled in her proceedings, that with her Siren like songes and sugred delights, sauced with bitter gall, shee wan the harts of al my adherents, sauing a very few, whom God had ordained to assist mee, & chæfely these three noble Ladies, Faith, Hope,
and

of the eyghth liberall science.

and Charitie, by which comfortable companions, I was preserved from the deepe dungeon of dispaire, into which filthy Caue, my enemy Dame pleasure would haue caste mee. Thus in this second age, in which time I was conuersant amonge the holy Prophets and men of God, I endured many sharp assaults, and hard skirmishes, so tedious at this time to declare. But at the last, it pleased the Creator, and former of the world to sende his onely and beloued Sonne in the shape of man, to ayde mee with his deuine power against my enemies, who (for my sake) was vehemently persecuted, and suffered many notable iniuries, of whose birth, life, death, and ascendinge to his Heauenly Father, I neede not to thee discourse, beinge a professoꝛ of holy writs, and hee was no sooner departed from the earth to the celestiall Throne, but I ioyned my self with his Apostles, and so consequently vnto their successors, til at the last it was the good will & pleasure of God, to raise vp godly Christian princes, to the maintenance of mee, against my great enemies. Then was I planted most flourishingly as a Goddesse on earth, and was enthronised in Churches by publique consent, and my hatefull aduersary Lady pleasure for shame hid her face, yet ceased shee not by secret conspiracy, to moleste this primatiue Church by pompous sex, with traiterous heretikes, but my noble champions, the famous Doctoꝛs kept them so stoutly at speares poynt, that they had no power to annoy any parte of my dominion, although they somewhat molested the same. This so rauisht the hartes of men in the loue of mee and my Church, that hee deemed himself the happiest man that could heape most treasure on mee and mine, but as it alwayes falleth out, wealth bewitcheth the minde of man: so was it the ruine and vtter decay of my flourishing estate. For Dame Pleasure, lurking in a cozner like a Cockatrice, perceiuing my retinue to wallow in wealth, sent secretly amongst them in disguised attire, these three pernicious Hags of Hel, as Ambassadors to parle and treate for peace between them and her, the first was Fleshly Appetite, an impudēt harlot,

Prophets.
Christ persecuted for truthe sake.
Apostles.
Christi an Princes.
Doctoꝛs.
Wealth bewitcheth mans minde

C

the

The first Dialogue,

the second pride, the thirde ambition, and they so pzeuayled, that my trayne became frænds with her, and rebelled agaynst mee. Thus was shee aduanced, and I thzowne downe, then was I compelled to seeke my habitation among tempoꝛal pꝛinces, and noble pæres but my enemies were so mighty, that they constrayned many potentates, to haue of mee small regard, yet the deuine power so pzouided foꝛ mee, that I was not, noꝛ am not vtterly frændles, and beeing aduertised by a Sister of mine, named Ladye Vertue, that I am had in great veneration at this time within the realme of England, I am determined to addꝛess my iurney, as wel foꝛ the singular good repoꝛt that I hear of the most renowned Quæne of that realme, compared to the godly and vertuous Quæne of Saba (Elizabeth by name) as also foꝛ the good hope of welcome vnto that famous nacion. And in this wandꝛing pilgrimage, I chanced vpon this Pallace of blinde Fortune (as thou now seest wherin I haue noted great liberality with no lesse parcialitie, wise men beate the bush and fowles catch the birdes, valiaunt men cracke the nuttes, but cowards eat the curnels. Thus as I sit, I see and smile therat. Among the rest, I saw when Homer came vnto this Court, accompanied with the nine Muses, vnto whom I stept (knowinge his intente) and like coole Prophet vttered vnto him these woꝛdes.

Homer.

Friend Homer though you seeme to come
with garde of Muses nine,
Bringe you nought els? nay then adewe,
goe feede amonge the swine.

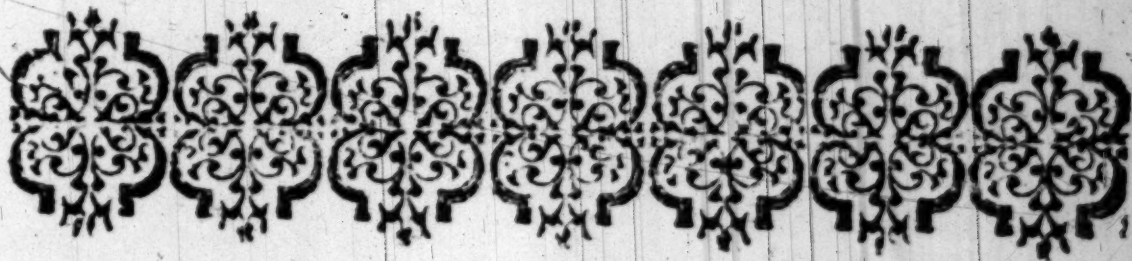
AND sooll truely pzoued this prophecie, foꝛ while he was living, hee was litle regarded in this Court, but beeing dead, the great conqueror Alexander spake of him much woꝛship. And so it fareth heare, wise men are not wanted, till they are lodged in their graues. And although

of the eyghth liberall science.

I know full well, that there resteth in thee no extraordinary wiscome, no: scant so much as should serue thy turn, yet the experience that I haue in this Courte, and by the coniecture of thy nature, I dare assure thee thou shalt haue a coulde sute, if thou haue ought to dooinge with Ladye Fortune.

Madame (quod I) I haue attentiuely harkened vnto your tale euen from the beginning, and am so:ry for your misfortunes, which to red:esse I would it in mee rested. And if it bee your Ladiships pleasure to repayze vnto the Realme of Englande I will bee your man, and I doubt not but there you shalbe entertayned very noblye, bothe in the Court, Citie, and Countrey. Notwithstanding (good Madame) I will bee so saucy as to beshewe you for your prophesie agaynst mee in this my sute vnto Ladye Fortune, because I know that your wordes cannot bee false, you beeinge as you are (Ladye Trueth) notwithstanding voyde of all hope, I will approche vnto her with my message, and then will I keepe my promise in waytinge on your good Ladyship. Now frænde Winter, if you list to heare howe I speede, reade this Dialogue followinge.

The Author
exhorteth
Ladye Trueth
to come into
Englande.



The seconde Dialogue betweene the *Author, and Lady Fortune.*

Author.

Haphazard dame Fortune, your wheele runnes to fast,
You lifte vp a foole, and a wiseman downe cast.

Blinde For-
tunes comes
mon almes.



Fortune. What malapart iacke is it that so
saucely checketh my doings: it were moze fit
for him to sit by the heeles in the postes lodge
then so presumptuously to prate in our pcesse
Althouggh I winke, yet am not I so blinde, but
that I can perceine thy bold appzoching aboue thy degree.

Author. Deare Lady Fortune, as I am sorry for that
I haue so sodainly offended you, euen so I am right ioyus
for your sodaine depziation from your blindnes, trusting
that your Ladiship will y rather vouchsafe to peruse these
letters that I bzinge vnto you from my good Lady & Mai-
stresse, the Lady Hope.

Fortune. If thou be sernannt vnto my Cosine Ladye
Hope, thou art the better welcome to my pzesence, and I
pardon thy former saucines. But befoze I peruse this let-
ter, tell mee what is thy name, and by what frendshippe
thou were admitted into this place, being clad in so simple
attier.

Author. Deare Lady, the first letter of my first name
beginneth with this letter V. signifyng vnfortunate, and
my surname is Fulwell, which beinge ioyned togeatber,
is Vnfortunate Fulwell. And as touching my appzoching
into your pzesence, so it is that I fulfilled the olde pzouerb
(who so bolde as blinde Bayarde, but I came not to this
place without a backe burthen of mockes and tauntes.

Wem on ex-
cuse I would
you had cum
sooner.

Fortune. While thou hast bin telling thy tale, I haue
perused the letter, and considered the contentes therof, and
I wish thou hadst come a litle sooner, while I was in dea-
linge of my doale, that somewhat might haue fallen to thy
share.

Author. In dede I Adam, as somewhat hath some sauz,
so

of the eyghth liberall science.

so nothing doth no harm, but I was present at your doale, and yet may carry away my gaines in mine eye, and not blemish my sight. I confesse your hand blessed me verie often, but I feele no vertue to consist therein, so that I can make no great bzags of my gaynes at your handes.

Fortune. Right now thou madest confession of thy boldnesse, what sodaine bashfulnes possessed thee, that thou fearedst to snatch out of my handes, as well as others.

Author. Truly Madam I was neuer instructed in the schoule of scamblinge, and now I am to olde to learne, but quietly to stand at receit to take bp nothing.

Fortune. When art thou vtterly vnable to thriue in these dayes, but now to the purpose, my Cousin Lady Hope hath written vnto mee very frendly in thy behalf, that I should take thee into my seruice, but one clause therein con-
Many haue not learned to thriue.

teyned maketh me deeme thee very vnfit for my Court.

Author. May it please your Ladiship to shew me where in my vnabilitie consisteth.

Fortune. As thou sayst, thy name is Vnfortunate Fulwell, so I perceiue thy destenies agree therunto, for except thou bee skilfull in the Eyghth liberall science, thou canst not enioy either wealth or any speciall fauour.

All flatterers
flatterers are
vnfit to serue
in Fortunes
Court.

Author. Cruely Madam, I haue beene a block headed scholler all dayes of my life, and not vtterly ignorant in some of the seauen liberall sciences, although cunning in none of them al, but certes of the eighth I neuer heard vntill now, wherby I see the longer a man liueth the more he may learne. Wherfore I pray you Madam vouchsafe to let me vnderstand somewhat of this science at your handes.

The eyghth
liberall science
the nature of
it & wherein
it most consi-
steth.

Fortune. For thy Maistresse sake I will do so much for thee, it is called ars adulandi, and well deserueth to be reckoned among the liberal sciences and may be called Scientia liberalissima, because it hath more liberalitie contributed vnto it then is to any other Art, and of it selfe liberally bestoweth her skill on as many as are willing to study the same. It consisteth more in practises then on preceptes,

The first Dialogue

and the first principle of it is this, qui nescit simulare nescit viuere. Hee that knoweth not how to dissemble cannot tel how to liue. Now that I haue directed thee thus farre in this science, go study the same diligently, and practise it effectually, and then come vnto my court agayne.

Author. But is there any vniuersitie wherin this sciēce, is studied:

The world
is full of such
Graduates.

Fortune. It is both studied and practised thzonghout the world, & thou maist haue enstructers in euery citie, towne, village, and hamlet, yea, & almost in euery priuate house, wherfore learne with speede, or els liue like a very foole, and so farewell, for I can no longer attend thee.

¶ Fulwels farewell vnto dame Fortune.

Farewell thou froward frowning dame, the fautor still of fooles:
I list not learne thy sawning loare, I loth thy flattering schooles:
For tract of time by tryed truth, shall turne thy whirlinge wheele,
And throw him from thy tickle top, to tumble at thy heele.
My deare date shall dye the line, to Atrops farall blade,
Er I vnto thy filthy art, will frame my liuing trade:
Let greedy neede make olde wiues trot, to fill their rusty butche:
Let Gnato feede his hungry panche, I list not to bee such.
Let Aristippus cogging skill, the itching eares still rub:
And I with playne Diogenes, will tumble in a Tub.
Where wee with rootes will take repast, with conscience cleare posselt:
Before fine fare, with tongue in mouth, quite from the heart in best.
Adew therfore thou doting dame, I do disdaine thy skill:
And while I liue agaynst thy loze, I will direct my quill.
Thy fruite with filthy taste is fraught, per faire to view of eyes:
Wherunder priuy poison lurkes, and secret venime lyes.
The sap is sweete and pleasant bane, yet feedes the foolish minde:
Such grasses so set on rotten stockes, such fruite must reeld by kinde,
I rather choose the homely dish that holesome drinke doth holde:
Then sugred wine with poison sault, in cup of glittering golde.
As thou hast alwayes scorned my state, so I doo thee disdain:
That pleasure is to dearely bought, that purchast is with payne.
And glorious though thy gyses appeare, yet tickle is the stay:
And hatefull heartes pursues with grudge, the golden gyses alway.
And when thy wrinkled forced frowner vpon the welthy wight:
What sot is hee so simple then, that shewes not forth his spight.

¶ Then

of the eyghth liberall science:

Then hee pooze wretch that erst was fet full nicely in thy lap :
Lyes prostrate at cche Peasants foote, to wayle his wofull hap,
When flud of wealth is turnd to eb, what greater greefe may bee :
Two contraries extremely please, doth ay full yll agree.
Soo hee that hath bene finely fed with sweetenes of thy bower :
Most greivously sustaynes the chaunge, when hee castes of the sower.
The meane estate, that thee contemnes, in stedfast boat doth row :
The Ship in safegard most doth passe, that beares her sayles but low
And for my part, I loze thee not, thy frownes I can sustaine :
For if thou cause my speid fall, I fall but in the playne.
This vantage then I haue by right, to vaunt where euer I goe :
That I may sit and smile at thee, that haue decciude thee soe.
But most of all I must needs muse, that wisemen seeke thy grace :
With troubles so attend on them that haue thy freendly face.
But some can vse thee in thy kinde, whom thou hast finely fed :
And are not now to learne I row to bring a babe to bed.
Let them that list that hazard try, and trust in thee repose :
As I by thee no gaynes too seeke, so nothing will I lose.
And thus farewell, I will returne to Lady Hope agayne :
And for a token I thee sende, a dolinge figge of Spayne.

FINIS.



The

¶ The thirde Dialogue, between the *Author and a Frier.*

Author.

A Fox or a Frier, who fasting doth meete:
Presageth yll Fortune to lie at his feete.

A gentle and
true in interpre-
tation.

Frier. In very deede that olde prouerb is not to
be disproued, for I dare auouch the trueth ther-
of, and yet (gentill sirra) it is not as you vnder-
stand it, for I know you construe it as thus: if
you meete with mee or such as I am, or with a Fox in a
morning (you beeing fasting) that then it prognosticateth
yll lucke vnto you that daye, but the true construction is
cleane contrary, and is thus to be vnderstood. If you meete
with a Fox in a morninge that hath not broken her fast, or
a Frier that goeth from the place where hee was harbozed
without eating any thing, it may well pretend some mis-
fortune. For a Fox purloyneth all the night, and retur-
neth to her Berry with a full paunch: And a Frier issueth
not out of the doores without his breakfast both in his bel-
ly and in his budget for sayyng.

Author. I am right ioyous that I haue met with so
noble a Doctor this morning, at whose handes I haue al-
ready learned one lesson, and by whose company I hope to
attaine more skill. I pray you Maister Frier let mee be
your companion this day, for I am already enamored with
the loue of your company.

Frier. Is thy businesse so slender, that thou maist in-
tend to walke with mee at randon?

Author. My businesse is soone dispatcht, for I haue
nought to dooyng this day but to make loytringe pinnes.

Frier. In sayth good fellow, then, then is thy occupati-
on and mine much alike, and mee seemeth by thy attire,
thou thriuest but slowly with thy trade, or els thou art one
of them that cannot thriue for shame, howbeit (because
thou seemest to be a good fellow) I will for good fellow-
ships sake teach vnto thee the eighth liberal science, which
is

of the eyghth liberall science.

is a very profitable art, wherein (I iudge by thy estate) thou art vtterly ignorant.

Author. And are you maister Frier, a student in that Science?

Frier. Yea sir that am I, and in degree aboue a student, for I am an auncient practitioner therin, and thinke my selfe sufficiencie to procede Doctor in that faculty, so good an opinion I haue of my selfe.

A Doctor in
knauery.

Author. It is like that you are very well sene in the olde liberall Sciences, and in other good studies, that you are so excellent in this new found Arte.

Frier. Nay verely, I count him a foole that beateh his bzaines about many matters, and hath no excellency in any one, wherfore I haue set aside all other studies to attayne to the very perfection of this onely Arte, wherby I am welcome whersoeuer I come. The name of it is, ars adulandi, The arte of Flattery. And there belongeth vnto it, glosinge, cogginge, doublenes, dissimulation, iestinge and railing, with many other bzanches as in practise is very easie to bee learned. But euery man that weeneth to win credit by his art, may not bee rashe in makinge his choyse of these bzanches, least hee bee espied, and so discredit himselfe. I will not mention vnto thee of the courtiers practise, nor of the homely Country mans handling of his matters, nor of any others, but I will reueale vnto thee which of these bzanches I haue chosen, and how I vse it.

Some one to
be followed.

Author. My eares are prepared to heare your discourse I pray you begin.

Frier. Thou knowest that it is my profession to wander as a pilgrim, from place to place, and am an authozised begger, my coule is my pasport, and my shanen crowne my credit. And when I first began to wander, I was vtterly unskilful in this art before mencioned, at what time my order was to geue bolosome & godly counsell vnto my good Dames of the Country, and would sumtimes checke their wanton children, when I saw them rude and lasciuious, inso much that at the laste, when I was espied comminge
D into

The thirde Dialogue,

A bold geste. into any Village, the childe, yea and their mothers also would shut their doores agaynst mee. I (knowinge the cause of their dislikinge mee) was so saucy as to draw the latch, and boldly entred into the house, for I was as perfect of the way in, and also of every corner in the house, as was the good wife her self. This was no poore mans house but a good fat farmer, and my Dame was a lusty wench and had a rowling eye. And when I came into the Hall, there was shee and her two daughters with her, the elder of them beeing but twelue yeares of age, and the yonger ten yeares olde, and her onely sonne lyinge in the Cradle. God blesse my good Dame (quod I) and God be heare. &c. Let it not offende you (my good Dame) that I ruste in so boldly vnto you, for I was this night warned by God in a vision, to bringe you good tydings, and the spirite that appeared vnto mee reuealed as I haue already sound, the wordes that he spake were these. Frier Frances, I charge thee that this day about ten of the clocke in the forenoone, thou repaire to thy goode benefactor I. G. and will her stedfastly belene, that whatsoever thou shalt say vnto her, is as true as the Gospell, and at thy first comminge, thou shalt finde her doores shut against thee, notwithstandinge, enter in boldly, & thou shalt finde her & her thre childe with her in the Hall, but her husband shal be at plowe in the fildes (which I new before I came thither) & thou shalt say vnto her, set your seruantes that are about your house, to such worke as they may not come to heare the secretes that I haue to reueale, and also let your two daughters be secluded from our presence, and then (Frier Frances) I will sende to thy minde what thou shalt say.

**A counters
fait reuelati-
on.**

Author. Truly this is a proper ceremonial beginning, but was shee not doubtfull least some body shoulde come in and take you so suspiciously together.

Frier. Nay, wee friers are at a good point for such matters we are not suspected because we are accounted men mortified fro fleshy lusts, & are authorized to heare both me & womē.

Author. Latet anguis in Herba, I doubt least vnder your
cloake

of the eyghth liberall science.

cloake of simplicitie, lurketh a huge heape of subtilty, and I feare mee least you be one of them that Saint Paule mentioneth in the second Epistle to Timothi in the third Cha. who with external holynes, and internal filthines, deuour the soules of the simple, whose wordes are these There are some which craepe into houses, and leade captiue simple women laden with sinnes and lead with diuers lustes &c. And also vnto Titus in the first Chapter, as thus. There are many disobedient and baine talkers, and deceiuers of mindes, which subuerte whole houses, teachinge thinges which they ought not, for filthy lukers sake. Notwithstandinge (Maister Frier) I praye you procede with your discourse, and wee will set Saint Paule aside till you haue done.

Frier. Tush, tush, I was a preacher of Peter and Paule a great while, untill the world was weary of mee, but I finde more profit in this Science ten to one, as in the ende thou shalt perceiue. And now to return to my good Dame G. agayne, when wee were by our selues, then called I my wittes togeather, how I might set a face of honestye vpon my pretended Reuelation, affirming that I speak nothing of my selfe, but by diuine inspiration. You are (quoth I) at this present conceiued with a sonne in your womb, which childe is predestinate to be a noble peere of this lande, and shall aduance your whole linage to great honoꝝ and dignities, and you shall liue to see those happy dayes. Your selfe shall haue soueraignitie (the thing that women chiefly desire) Your two daughters shall be Ladies of greate renowne, and haue many suters come vnto the for to get their good willes in marriage, and that of no meane persons, and I trust (as olde as I am to see this litle boy in the Cradle (God blesse him) bee of greate estimation in this Country.

This newes so ranisht the hart of my Dame, that shee thought her selfe immediatly halfe way to Heauen, supposing that I had beene the Angell Gabriell. Then had I the best cheare in the house set before mee, and who then but

Dii

Maister

More proficte
in flatterring,
then in preas-
ching Gods
worde.

Hipocrisie
cloaked vne-
der Religion

The thirde Dialogue,

Maister Frier Frances?

Author. Wee thinke this was a blinde policy, and sounded in her eares incredible. But to begin a litle (with your lycence) was shee then conceiued with childe.

See a crafty
dissemblers
conueyance.

Frier. Yea sir that was shee, for I had heard certayne of her gossips reasoning of that matter befoze. And leaste shee should seeme incredulous of my wordes, I set in that Caneat at the beginning, wherby she might stand in fear of incredulity, and if any thing should happen contrary to my wordes, I would haue ascribed it to her vnbelasse, and as for the chiefe effect of my prophesie, I was certain that in my life time it could not be expected, so that I forged this matter but to serue for my life time.

Author. But was shee not inquisitiue to know by what meanes this thing should come to passe?

Frier. Yes, and I had a proper inuention in a readynesse. I tolde her, that when this childe commeth to the age of xiii. yeares, there should be great warres betwene the Emperour, and the Turke, and it should fall to his lot to atehine many notable Steatagemes, againste the Machometicall Emperour, by meanes wherof his glory should be aduanced throughout all Christian Regions and especially within this Nation. But to see howe Fortune fauored my proceedinges, when I was once entred into the profession of this Arte, it happened, that while wee were at our iolye good chere, there came in a gossip of hers, (who according to the curtesie of our Country) was inuited to doo as wee did. And when wee had chatted a while togeather, I willed her to shew mee her lefte hand, professing my selfe to bee very cunninge in Palmestry (in which arte I haue as much skill as a horse, and no more) I looked on her hand and would sumtimes name Lineauice, sumtimes Lineanuptialis, but to conclude, I knew neither of them both, nor any other line, but for a shadow to blear her eyes withall. And then I mused with my selfe (as if I had been in a browne And) during which time, I considered with my selfe what daungers are commonly inci-
dente

Knauery
coloured vn-
der a sha-
dow of lear-
ning.

of the eyghth liberall science.

went vnto men and women: and at the last I tolde her that shee had hardly escaped the daunger of drowning, shee ratified my assertion with an othe, deeming mee to be rather an Angell then a mortall man: this so flisht mee that I was now a gog.

Author. But what if shee had denied that shee euer escaped such daunger?

Frier. When woulde I haue sayde that it was in her youth, befoze her remembraunce, but it fell out better. When I blundzed at other of her misfortunes past, and some I hit right, and on the rest that shee remembred not so well, I caste such a cloake of cullasion, that shee rather ascribed to it her obliuion, then to any wante of Arte in mee.

Author. But was shee not as desirous to heare of her good fortunes to come, as of her euill chaunces past?

Frier. Yes mary was shee, and there beginneth the spozte. I should haue noted vnto thee befoze, that while we were in our meriments as wee sate at our dinner, this wife dranke to all good husbands, and then (quod shee) my husbands parte is least. I thought on these wordes, and I perreined also by moze of her talke, that there was but small good lykinge betweene her husbände and her, therfoze to please her minde by tellinge of good newes, I sayd that as she had suffred care and sorow by the frowardnes of an vniouling man, so shee should (within short space) possesse ioye and solace by the entire loue of a faythfull husbände, with whom shee should haue her owne will, and wealth at pleasure, and shee should see her desire vpon her enemies, and beare the swing & sway of al the women of the Parish shee should dwell in, with such lyke. Thus I was among my good Dames esteemed as a very Prophet, because I spake vnto them pleasinge thinges, and by these meanes I was more sought vnto then any Doctor of Physicke, or Counsaylour of the Lawes, and specially of Women.

Author. But could you please all that came vnto you with these practises, or had you other shifts in store?

D. iii.

Frier.

Faire wordes
makes such
fooles fayre.

The thirde Dialogue,

Frier. Nay, I am not so simple but I can respecte the person, for I met with some women, that I knew loued their husbands full well, and for them I had other deuises. I will flatter some of them in their children sayinge, that as they are of amiable countenance, and of faire feature, so there are manifest tokens in their faces of wisdom, towardlynes grace and good fortune, and what Parent will not delight to heare this of their children, and for the Parentes themselves, I haue a thousand pleasing inuentions in this head of mine.

Author. But will not the foolish Parentes perceiue thy grosse flattery if they see no such thing in their children in deede, as thou speakest of?

Frier. Neuer a whit, for thou knowest the fable in Esop, that the Oule thought her owne birdes fairest, and in this respect parentes for the moze part are blinde, and specially mothers. And it is as seate a poynte in flattery to gloze in that which is neuer like to come to passe, as to promise that which a man neuer ment to geue, or would doo him no pleasure to whom it is offred. As I reade once in a prophane story that at what time vertuous Deborah the Prophetesse iudged Israel: in the Cittie of Babel was dwelling a rich Lieutenant named Ishewa who beeing presented by a Souldiour, which fought vnder Apollos Banner with a simple peece of worke which he had framed in Minervas Shop: requited him only with a Bezeles manus and fed him with faire wordes, promising him that which neither hee could geue, as hee knew right well, neither the other regarded as did plainly appeare. But as for any other rewarde the diuell a whitte hee gaue him for his paynes.

Monstrous
promises
choake toles.

Author. I am sure thou aboundest in such good examples, but what neede so farre set and of such antiquity? I thinke thou maist haue store in the profounde Masters of your faculty and neuer trauaile to Babell for them. For yee are all of one predicament, both hee of whom thou speakest and al the rable of you, a company of cogging coistrels, howbeit

of the eyghth liberall science.

howbeit I am sure thou hast taken forth a lesson before the
all, and maist well reade a lecture in the arte of Adulation.
For truely thou flattering Friar, I have heard so much of
thee that I am ashamed to heare any more. And that in-
venting head of thine, lacketh nothing but a halter in stead
of a hood, but yet I pray thee (Friar) between earnest and
icte, was it not thou that preachedst of late vnto certaine
theues by the hie waies side, and approuedst them worthy
members of a common wealth, comparing them in many
poyntes vnto Christ?

It was hee of
some like
godly Cap-
taine,

Friar. No verely, it was not I, but certes I knowe
him and commend him, for hee was a wise fellow & made
a learned and profitable Sermon. He preached not for
six shillings and eyght pence, the ordinary price: but for
ten pound and more. And truely to gaine halfe the money
(although it stand not with my professiō to handle money)
I will affirme that theues ought to be rulers, and not to
be ruled, yea and are worthy to be canonised amonge the
Saintes, when the yeare of Iubile cometh.

Author. First I haue noted thy apostacie, in fallinge
from thy profession to the filthye trade of flattery for thy
bellyes sake, wherby I condemne thee for a belly god: and
before I procede any further, I will compare thee to that
wicked Iulian Apostata, whose ende may bee a Mirrour to
the terrible example of all Renegates, of which number
thou art a Captayne, most blasphemously helping the ho-
ly spirite of God, with thy forged inspiration, not vnlike
that false seducinge Prophet Machomet who with his for-
ged inspirations vnto this day beguileth the Turkes. So
that thou hast denied Christe our Saviour who in the ge-
nerall iudgement will also deny thee, except (by his speciall
grace) thou repent. Secondly, I condemne thy impudent
arrogancy in arrogating to thy selfe cunninge skill in Pal-
mistry, thou hauing no more iudgement than an Ass, wher-
in thou art one of the deceiuers of the worlde, foreprophes-
ied by Saint Paule, to abuse the latter Age. And also, wher-
as thou art vtterly vncarned in any good arte or facultie,

Machomet
sedueth the
Turkes by
a forged reue-
lation.

The thirde Dialogue

Detestable
blasphemy.

A commendation
of S.
Ihon the
Baptist.

thou art not to be taken for a member, much lesse a Minister of Christes Church, but to be whipt out of the same, as one for whose cause the worde of God is euill spoken of, for thou and such as thou art, haue bene the ruin & ouerthrow of many godly houses, to the great annoyance of pouertie, & of such buffards as thou art, are to many in these dayes, that maketh the worlde in feare of a seconde subuersion (which God forbid.) Thirdly, thy lyking, and allowing of blasphemous doctrine, comparinge Christ our Sautour to wicked and abominable thæues, is most stinking, and detestable. Thou knowest, or oughtest to know, that Ihon the Baptist, although he were the Kings Chaplaine, namely Kinge Herodes, sed not his Loyde and Maisters eares with flattering doctrine for promotions sake, but reprovèd his sinne to his face, for the truthe sake. He rather chose to liue in penury, wth Locustes & wilde Honey in the desert, then to fare delicately in the wickednesse of his Maisters Court. He desired with the Psalmist, rather to be a doore keeper in the house of God, then to dwell in the Tentes of vngodlynesse. He might haue ben aduanced, to be taken for the Messias of the worlde, but he put it from him, vnto him who of right ought to haue it. He was neither couctous, nor proude, nor lasciuious, he was no disssembler, but a true preacher, not protesting one thing and persourming another: he was no Simonist, he hunted neither for Bishoprike nor Benefice, but directed his whole life to the setting forth of Gods glory. When the Pharisees and head rulers came to his Baptisme, he called them not gracious Lordes, but generation of Vipers, and bid them bring forth frutes of repentance, he was altogether ignorant in thy filthy Arte of Flattery.

When the Publicans came to him to learne their duties, he preached not lyinge Palmestry but learned Diuinitie. Hee allowed not their polling and pillinge, with a cloake of Custom, because they were receiuers of custom for the Prince, but sharply rebuked their extorsions, and had them take no more of any man then right required.

But

of the eyghth liberall science.

But the professors of thy arte will not sticke to perswade them, (by wresting the Scriptures cleane out of ioynte) that all their dealinges, what wicked & peruerse meanes so euer they vse, is tollerable. Also when the roistinge Souldiers came vnto him, hee commended not their valiantnes, nor their couragious stomackes, but checkt and taunted their iniurious violence shewed towardes men, and exhorted them neither actually to hurte any man vnder colour of true service to their Prince, nor wrongfully to accuse any man, which two faults they commonly vsed, and lastly perswaded them to bee contente with their wages and stipend. Finally (as is befoze sayd) hee spared not the Maiesty of the King his Maister, in respecte of the trueneth, which if hee would haue doone, no doubt but hee might haue bene (if hee listed) Princeps sacerdotum, in stead wherof hee was contente rather to loose his head then recant.

Thus (Frier) I haue exprest vnto thee parte of my minde, desynge both thee and thy detestable Arte of Adulation.

Frier. I am sozry that I conceiued so good an opinion of thee, seeing thou art so contrary to my disposition, & where as thou saiest thou hast exprest parte of thy minde vnto mee, I assure thee I thinke neither thou nor any man can shewe any moze then thou hast rehearsed. And wheras thou hast brought in Saint Iohn against mee, I can alleage for that one a number, that were as well learned as euer was Saint Iohn, who were students and practicioners of my arte, and I pray you among the reste, what say you of Saint Peter as good a man as Sainte Iohn in each poynt, did not hee dissemble by denyinge his Maister for feare of his life, and I hold him the wiser of the twayne.

Author. O thou Childe of Perdition, that so dissolutely, and desperatly runnest hedlong to the pit of Hell. First because thou sayst I can scyte no moze examples to make for my purpose, I will omitte a great many that I might name for the contentacion of my assertion, as well
the

The thirde Dialogue,

Simō Magus
grandfather
to dissemblers.

the Apostles of Christ, as a multitude of other goodly Martirs, and note vnto thee only Saint Peter. For whereas thou sayst that Peter for safegard of his life dissembled, thou shewest thy ignorance in the sacred truth, and thy execrable study in wresting the same. Peter dissembled not, but the hope that hee had to see his Maisters deliuerance out of the handes of his malicious enemies, through the entire loue that hee bare vnto his Maister Christe, caused him to reiect consideration of any former matters, as well his stoute promise, as otherwise, which in the ende hee bitterly, with teares repented. Hee so much hated dissimulation that hee could not abide an old grandfather of thine, Simon Magus, to delude the world with his cogging skill, despising and abhorring both him and his money. And as touching his flattery, let the whole course of his doctrine witnesse, wherein I thinke thee to be ignorant. Of time, rousnesse of death, his end can witnesse, for he suffered death for Christes sake.

Frier. Mary sir there hangeth the doubt, for I haue heard that hee neuer came at Rome, where it is sayd that hee was put to death vnder Nero, and was Pope there, by olde report.

Author. It is impertinente to our matter to proue whether Peter were at Rome or not, but whosoener affirmeth that hee neuer was at Rome, (in proue wherof hee must condemne some good Authors) yet will hee not saye that Peter suffered not death for Christes sake: and it may well be olde report, or rather olde wines tales, that Peter was Pope of Rome, for y name was ascribed many yeres after Peters death. Thus thou hast abused that holy Apostle by challengeinge him to be of thy Arte, which thou termest the Eyghth Liberall Science. And thus to conclude with thee, I shall pray to God to illuminate thy hart with his holy spirite, to expell that soule fiend of Flattery from thee vntill which time, I shall detest and abhorre thy company, as S. Iohn fled from Cerinthus that wicked heretick.

The

The fourth Dialogue betweene the *Author, and Fortunatus.*

If Fortunes grace be perfect hap,
For worldlinges calles it so:
Then I at last do bath in blis
That earst was wrapt in wo.



AVthor. Sir I haue heard many men com-
plaine of that Lady whom you so commende,
for the felicitie and happinesse on you bestow-
ed, but I see that eche man speaketh as iusts
cause him moueth. And sithens you are, by
her benefits and bounty, occasioned to honoꝝ her: may I
bee so bolde as to learne at your handes, what wayes and
meanes you vſed to obtayne so highly her fauour & friends-
hip, so shall you binde mee vnto you, for I haue beene an
vnskilfull suiter vnto her Ladiship, and therfoze a slow
speeder.

Fortunatus. Your reasonable request, which seemeth
vnto mee to bee tempered with mere simplicitie, shall bee
easely graunted, attend therfoze and marke wel the euent
so thou maist, perhaps, bee directed a moze ready & perfect
way to win her fauour by diligent imitation.

*Little thirfe
in simplicity*

When I first came to the Courte, I liued a bare and
beggerly life, vsing sundry simple shifts to rub out amongſt
the rest. I cared not in whose dette I became, so I might
serue my present necessity. But at the last I perceined
that this trade could not longe continue, for experience
taught mee that easely wonne was lightly losse, and euill
gotten was ill spent. I applyed my selfe to a profitable
trade, which was to learne the Eyghth liberall Science, and
to practise thesame, by meanes wherof I haue obtayned
Fortunes special fauour, but befoze I could bring this mat-
ter to perfect effect, I was constrained to vse pety sleights
for there are certayne degrees ascendinge befoze a man
may come to her grace and fauour.

*Crafty insi-
nuation.*

The fourth Dialogue,

To publish
deserued
commendat
ions is no
flattery, but
about meane
sure is folly.

Flatteringe
Epistles sum
time finde
fauour, but
wise men
smile at the
folly of such
& geue the
small thanks
for their
flattery.

I presumed not at the first to her owne presence, but obserued diligently on whom shee vsed most commonly to smile, and when I perceiued who was her minion, I also found out which of his gentlemen waiters was greatest in his booke, and hauing diligently serched these premises, I framed my self to be very officious and serviceable vnto Lady Fortunes man, towarde whom I behaued my selfe so pleasantly by skilful insinuation, that (what with my cunninge adulation and deepe Dissimulation) I crept euen into the very bowels of his secretes. When began I to magnifie and extoll the wisdom, prowess, fame, and renowne of his noble Maister, yea, (and I may tell thee) far about his desertes, and doubtinge least my wordes in commendinge him should not be brought to his eares, I compiled a pleasant Pamphlet, and dedicated the same vnto him, in the peface wherof I set his bayne glorious bumper with magnificent Epistles and termes. But before I would presume to exhibite the same vnto him, I thought it good to vse the counsell and aduise of my yonge Maister and new found friend, whom I knew to haue perfecte experience of his Masters my patrons inclination. This my industry ioynd with fayned fidelity liked him so well, that (to further my wished successe) he gaue a very good report of me vnto his Maister, and by his counsaile I waited opportunity to deliuer my sayd Pamphlet vnto the Patron when I found him in a merry moode (which is a thing specially to be regarded of all suters) it pleased him so wel to reade his owne commendacions, that hee vouchsafed to peruse the rest, and gaue mee his rewarde and good countenance which was the thinge for the which I fished, and within shorte space I grew into greater fauour then was my first Maister, his man before specified: so that I was not Lady Fortunes minions mans man, but Lady Fortunes minions fellow. And not longe after that, by my daily access vnto Lady Fortunes presence, and my cunning skill in Adulation, wherin I was an absolute Scholler, I had the charge of her whirling wheele in my owne hand, to aduance
whom

of the eyghth liberall science.

whom I liked, and throw downe whom I listed.

Author. Then I doubt not but the Authoꝛs of your preferment were at your hands right bountifully rewarded.

Fortunatus. Certes and so they were, for I not onely depꝛived them from their former dignities, but also banished them the Court. For thinkest thou that I would suffer any man to bee in the Courte that might iustly upbꝛaide mee with these woꝛdes? I was the causer of this thy preferment, or thou mayest thank my father or frends for thy dignities? Nay, nay, I will none of that, I rather commend the heroicall minde of him that sayde, hee would rather bee a Prince to rule and raigne, yea though hee had no possessions, then to bee a bassail, or subiect with infinite wealth. What neede I bee ashamed of ambition, sithens to hit the top of Dignitye is the marke wherat all shote. Doth not the yonge Scholler couet to excell all others in learning, the Musition in Musick, the Artificer in his crafte, and so of the rest.

Author. Yea sir, but (vnder your correction) I deeme that these desires of excellency, procede from an honeste emulation, but the other from a wicked condicion, and I thinke that neyther the finest Scholler, the most cunning Musicion, nor the excellentest Artificer, with the reste, thinke no scoꝛne of their first enstractors, though they be of your first founders.

Fortunatus. Tush, tush, who so preferreth honesty before honoꝛ shall procure himselfe a foale.

Author. But experience teacheth, that honoꝛ upholdeth with honesty, standeth when honoꝛ without honesty falleth to decay, and as nothinge is moze sickle then Fortunes fauour, so nothing may bee moze daungerous then an aspiring minde, who hauinge attained the top of Dignity, by the sawning face of vnconstant Fortune, is forced to sustayne a most grauous and irreuerperable fall, at whose overthrow, men rather reioyce then lament.

Wherefoꝛe I prefer the meane estate, who if he fall
C iii
falleth

The fourth Dialogue

falleth but in the playne, which he may easely endure, and quickly rise agayne, befoze the great daunger of the lofty degree, when it liketh froward Fortune to frowne.

Fortunatus. I see full wel the Fox will eate no Grapes because hee cannot reache them, so thou mistykest honour and dignity, because thou canst not attayne vnto it, which I haue in thy former wordes obserued, when thou saydest that thou were a suter in vayne vnto Lady Fortune, and in good sooth, I do partly remember thee since that time, as well by thy face, as also by thy balde thred bare robes, as though thy Wardrop were in the Castell of ragges: but if thou wilt apply thy self to the noble Science of Adulation, thou mayst soone come to good prefermente, and set forth thy selfe after a moze bzaue and costly fashien.

Author. Sir, if there be no meane to attaine vnto bzaury without the exercise of knauery (for I account flattery no better) I wil rather content my selfe to liue beggerly. And as for your bzaury and such as you are, it is maintained with double Theeuery, which is almost as yll as bzaury, for I may well ioyne them both togeather. I heard one say of late, that all worne in the Courte, is not payde in the Cittie, but let the Marchaunt looke to that, and as for the poore Husbandman who toyleth for the liuinge not onely of himselfe and his owne family, but also of the common wealth, findeth the coste of your bzaury in his fines and rentes, but the best is, where as hee was wont to ingurgitate himselfe in your kitchen, by sarfature, now hee is moderated, and may returne from thence with a good appetite, for your Beefe is on your backe, and the rest of your wonted victuals conuerted by strange Metamorphosis into Bzeeches, and bzaury. But as for my Maistresse your wife, I wil not say shee weareth in her Birtle the poore mans Dre, nor in her Melnet gowne the Bankrowtes stocke. If these be the fruites of flattery, for Gods sake, sir, learne some newe trade of fresher fashien, and study the arte of Truth, which God will prosper: for
Truth

A better
trade to be
applied.

A theefe is
almost as yll
as a vsurer.

Note this
poynt.

Vincit
veritas.

of the eyghth liberall science.

Ernest in the ende shall preyntle, and so shall God bles
your stoze and encrease, both in the feldes, and in the kit-
chin, in the House and in the Barne, when bzaurye shal
be turned to beggery, and beauty to baldnesse. And
as touching your politicke practice at your first entry into
Fortunes Courte, I say no more, but wish that as many as
loue flatterers tales had Midas eares. Wherefore, gentle
spatster Philodoxus, I bid you adieu, with this spotion,
or Canent: Respice finem.

All is well
that endes
well.



Eiiii

The

5 The fifth Dialogue, betweene
Pierce Pickthanke, drunken Dickon.
Dame Annat the Alewife, and the Author.

Dickon.

Now fill the pot Ostesse, with liquor of life,
In steede of your payment, faire wordes shalbe rise.

Annat.

Faire wordes makes soles faine, the old Prouerb doth say,
Such guesstes are best welcome when they go away.



Pierce Pickthanke. In sayth Dickon, this goeth
very harde that wee haue rackt and crackt our
credit so longe vntill it is not worth one pot of
Ale, and my throte is so drye, that a man may
grate ginger on my tongue.

Dickon. Well Pierce, as harde as the world goes, I
trow wee shall finde some shift or other to quench the scor-
ching heate of our parched throtes, with the best Hippita-
tum in this towne, which is commonly called Huscap, it
will make a man looke as though hee had seene the Diuel,
and quickly mooue him to call his owne father boareson.

Pierce. This thy description of Dagger Ale, augmen-
teth my thirst vntill I taste therof, wherfore I pray thee
make haste to flatter my Ostesse in the best manner thou
canst, and yet I dare ieopard my Cap to forty Shillings,
thou shalt haue but a colde suite.

Dickon. I assure thee Pierce, our Ostesse Dame Annee
is as frendly a wench as any is in this lande, and shee lo-
ueth a good fellow very well, and hath holpen many a one
in her dayes, that otherwise would haue doone fall yll. I
would all weomen were of her nature and condicions, for
shee is both honest and liberal with great discretion.

Annat. Coc to you drunken knaue, that flatteringe
face

of the eyghth liberall science.

face of thine shall cost mee a glasse of dissembling water.

Take heed of
your oth.

Dickon. What Othes, did you heare mee: now I sweere by my honesty I thought you had bene farther of. But my good sweet Othes I pray you keepe in store your dissembling water for P. the Promoter, and C. the Counterfait, with M. the Makershift, and other of your dainty guests, for I pooke Dickon will thanke you more for one pot of Ale of the right stampe, then for twenty your glasses of water.

Annat. I see well Dickon thou art a good Ale oratour, but I cannot pay the brewer with faire wordes, and that thou knowest.

Pierce. Truly Othes, I was doubtfull at my first coming in, to call you by the name of Othesse, for I rather supposed you to have been one of the maidens of the house, you looke so yonge and smoth.

A shift to
win some
simple
women.

Annat. Well honest man I will take your wordes for two or three pottes of drinke. But as for Dickon, I am so well acquainted with his condicions to geue him any credit.

Pierce. How sayst thou Dickon to this: whether of vs two are better worthy of commendacions for the Arte of Flattery.

Dickon. Truly Pierce, I perceiue that thou hast a very good dexteritie in pleasing the humours of women, whose natures I see, are most affected with hearinge commendacions of their youth, beauty & comly feature, with other the like, in which subtilties it appeareth thou hast perfect experience.

Some women
loue to bee
counted
yonge.

Pierce. Yea Dickon, thou and I are apte Schollers in the Eyghth liberall Science. And if there be any Painter disposed to make a perfecte portraiture of two flatteringe knaues, hee shall not neede to seeke any further for his patterne then to vs.

Dickon. In deede as thou sayest, but the best Artisan in Europ cannot depainte thee in thy right kinde better then my selfe can, but I will omit the discription of thy

I

liniaments,

The fifth Dialogue,

liniamentes, and display thy condicions.

The perfecte
blasoning of
a knave in
grayne.

And to begin withall, thou art an egregious flatterer, a deepe dissembler, a singuler good bawd, a plaine counterfaiete, an archerakebell, a naturall varlet, a knave incarnate, and to conclude, a passing pickthanke. Thou hast two faces vnder one hood, two harts in one body, two tongues in one head, and finally in all knauery thou art incomparable and this is the right imblasure of thy condicions.

A description
of a proper
man.

Pierce. Certes Dickon, thou makest mee right proud of my excellency in these commendable qualities. Wherefore to requite thy cortisie, I will fulfill the olde prouerb. *Muli mutuum scabiant*, and I will shew thee as in a glasse both thy proportion and thy laudable condicions. And first I will beginne at the crowne of thy heade, which is so comly knauebalde as the like is hard to bee found wherunto is ioyned a beautifull browe, much like vnto the forehead of a faire Cowe, very well adornoed with Ore feathers of the right stampe, and a litle beneath that theretteth as it were in a chaire of estate, and most riche precious and glozious nose tipped with a great bottell of bzazile, garnished with Rubies, Saphires, and Crincums, beautified with ciente colours much like vnto Scarlet or Crimson Veluet, indented with motheaten maladies, which beautifull member of thine is circumuented with a flushing fiery face, wherat a man may warme his hands in the colde winter, and light a candell at any time, with many other commodities contayned in that good face of thine, and therewithall hath fixed thereon a terrible Tartarian bearde, a notable harbour for the Crablouse. And to make speedy dispatch of the rest, thou art whole chested in the brest like an Owle, an excellent backe to carye my Lords Ape, a graund lircumpanch like a Mare with feare, a bounshage buttocke of a Carte loade, a paire of leste legs with the thighes downwarde, and a goodly splay fote iust the length of the Dorens last. And now to thy properties thy hse is to counterfaiete thy selfe to be a mad mery companion, and wilt not blush to place thy selfe in euery mans company.

of the eyghth liberall science.

company, and taste of euery mans pot. And if thou perceiuest the company to be delighted with thy iestes, then art thou in thy ruffe, but if they be so wise as to mislike of thy saucines, then thou hast this subtile shifte, with olde drunken Latine, which I haue often times hard thee pronounce.

Potus lusorum meretrices Prespiterorum

Panis perfectus, cunctorum spectat ad vsus.

Also thou canst prate like a pardoner, and for thy facility in lying, thou art worthy to weare a whetstone in thy hat in steade of a brouch. So now haue I playde the paynter, by drawinge thy picture in their right coulours.

Dickon. Well Pierce, let vs now leaue our painting and fall to drinke, for when I haue well swild my soule, then am I a mate for all companies & a Paister of our art.

Pierce. Thy counsaile is good, wherfore let vs tolle the Can to & fro, with bay iolpe Jenkin I see a knaue a drinkeinge. &c.

Author. Although (gentle Reader) I may seeme perhaps to offend thy modesty with this drunken Dialogue, yet I pray thee let me be rather excused, because I swarne not much herein from the vaine of Erasmus of Rotrodame, (although far beneath any comparisō unto him) who vsed to place pleasant pamphletes in the midst of serious, and graue matters, as well for the recreation of his reader, as also to display and therby to taunt the follies and trifling fantasies of all sortes of people. And now that these drunken drudges, that glory so much in their iniquity are busy in their bibbing, I will play the painters part indifferently for them both, desiringe thee that I may herein vse thy patience. The one of them namely drunken Dickon, (vnder whom I comprehend all maner of Roisters, rakehells, and drunkardes) is a saucy and malaperte varlet, who vseth very broad iesting, as wel with men of honour as with meaner sorte, whom they terme a madde merry knaue. He taketh all floutes and bobs in good parte, by meanes wherof hee bobbeth many others.

Goodly conceits I wote I want you.

Such impudent counterfaits are so well vied at manye mens Tables.

The fifth Dialogue,

A religious
dissembler.


Such knaves
would bee
better
knowne

Among the company of lusty swearers, hee will out sweare them all. And sumtimes hee will put on the habite of a foole, in which garment hee is receiued in, when wiser & honest men are put backe, & because hee noteth that wise men take spoyle to see fooles in a rage, hee will counterfai himselfe to bee in a mad mode, when hee is nothing at all angry, hee is a common cosoner, and a subtile shifter, the circumstances of which mischeuous practises, I wil here after note in my second parte, and these are the branches of his Adulation that bringeth forth most bitter fruite, of which kinde of dissemblers, let as many beware, as either feare God or regarde their owne profite. Now as touching the other, (namely) Pierce Pickthanke, his condicion is to cloake his hollow harte, with a holy pretence, and his dissimulation is chiefly in matters of Religion, although in very deede, there is in him no more sincerity then in an Ape. Hee will come sumtimes vnto a Bishop, and sometimes to others that hee thinketh to bee zelous in Religion and hath vnder his arme a new Testament, or a Psalter, as though his speciall care, and onely study were in the Scriptures, vnder which preterte hee beguileth both the wise and the learned. Hee will in their presence temper his talke with such a shew of godlinesse, as though he were rapt vp into the thirde Heauen. Hee is a Saint outwardly and a Diuell inwardly. And hee will seeme to bee greatly grieued in conscience, that papistrise should beare such sway in mens harts, and that such papistes (naming this man or that) are not straitly seene vnto and sharply punished, and will pray God to preserve such good men as they are, vnto whom hee talketh, as by whom Gods true religion is aduanced and error suppressed &c. With these and the like practises hee winneth fauour and beneuolence among the Protestantes.

Then hee hath an olde Portas, or some such booke in Roze, and therewith hee commeth vnto them that hee knoweth to bee of the olde Campe, and frameth his tale to this effecte.

of the eyghth liberall science.

A good sir (saith hee) the great anguish that I beare in my conscience, enforceth mee to seeke for the settling and satisfaction of the same at your handes or some such godly learned man, as I know to be of upright iudgement in the Scriptures, the true interpretation wherof hath been wrested and perverted by the professors of this new Religion. I see and am sorry to thinke vnto what penury the worlde is brought since the ouerthrowe of Abbies, to the greate impouerishment of this Realme, and what a sorte of skipiackes are now crepte into the places of aunciente and graue Fathers, by whom the holy Sacramentes are nothing at all Sacramentally vsed, contrary to the institutions of the Catholike Church of Rome, our holy Mother. With these and the like wordes, hee is a deepe dissembler in Religion. And also to picke thanks and profit at all mennes handes, hee can frame himselfe to fende all mens humors, so cunning is hee in this filthy Arte of Flattery, from which kinde of dissemblers, and al others, God shalde vs, and sende vs his grace, that wee may embrace the honest and godly retinue of Lady Truth, and shake of all such flatterers and dissemblers, as haue hitherunto perverted the natures of men in these our dayes.

 The sixth Dialogue, betweene
Diogenes, and Ulpianus. Wherein is ex-
 pressed vnder the person of the Author, the simpli-
 city of such as thinke the Courte to preferre
 all that flocke vnto it, which after experience
 had therof, is found an vnfit place for
 simple persons of grosse education.

Diogenes.

Diogenes
 was an olde
 Courtier.

Enuy persua-
 eth promo-
 tion.

What new delight hath rayt thy minde: my tumbling tub to thine
 Hath francklye folly wouen the web that foolish fancy spun?
 Dost carefull Court accoy thy minde where dangers daily dwell
 To looke the stidish quiet life that whilom lye the thee well?
 Expresse therfore the cause to mee whom frendship driues to doubt
 Least thou bee causer of thy woe by seekinge Fortune out.
 Whose cop conceites I saw full well while I in Court abode
 Whereby my olde delight renoude to lye in seeldes abode.
 When Alexander mighty king, in Macedon did rayne
 Hee wonne mee to Dame Fortunes Court by lure of pleasant trains
 Where I might vew the vayne delights that vaded eury day
 I saw and smilde how soone still gaye for gayne of golden pray.
 Which was in deede a harmefull hooke, with pleasant poisoned bayte
 For beeing had spight spurne a pace, on his downefall to wayte.
 On fauour alwaye did attende with fayned freendly face
 The flatterer with cap and knee to sue for Fortunes grace.
 But secret spight stode still aloofe, to hatch his hateful broode,
 And open malice kept a coyle, with mad and raying moode.
 These and a thousand troubles more in Fortunes Courte I vied
 I lothde to drinke those pleasant dregges that danger daily brewed.
 At last as I lay on my Couche a stilly mouse I saw
 That crept out of her homely nest to feede her hungry mate.
 And having fed, shee tournd agayne with well contented minde
 Which lesson was a loze to mee, from courtlyke state to winde.
 Then to my Tub I turne agayne, where I am lord and kinge,
 I call it mee for such a Prince wherto I closely clinge.

of the eyghth liberall science.

My homely house no eye sore is, my landes none doth desire
 My fall no man seekes for my wealth I hang not by the byer.
 And thus I dare be bolde to speake, as trueth shall offer cause:
 And yet I lue in safeties feat free from the tyrants lawes.
 Whatsoe friend fulwell leaue thy gad and lue with mee in rest:
 No life is like a quict hart lodgde in contented brest.
 No new delight of courtly ioyes hath drawne mee from thy loue,
 Ne sugred band of fortunes toyes may once my minde remoue:
 To learne experience was the cause that I from thee did wend,
 Skill is a poolc that's bottomles, and Wisdome hath no end.
 Infaciabie knowledge is a burning quenchlesse fire:
 The more experience geues mee drinke the more I still desire,
 How ofte hast thou with scoonefull tongue, Dame fortunes name ex-
 Which made me long to se the wight, whom thou dost so detest. (press:
 That I might say by sight of eye, as she by hearesayes talke,
 That fortune is a badinge flower, a withered fruttlesse stalke.
 This, this I say sent mee to Court where I might see and learne,
 To know the dusty, chaffe from coyne, and good from yll discerna,
 There saw I wonders very straunge, that as both time to tell,
 They thinke there is no other Heauen that as hath bene in Hell.
 When thou an I in whelmed Tub, from stormes in covert lay,
 I thought no harbour like so that, for night and rainy day.
 Our rootes mee semde was swete repast, and iunkers passinge fine:
 For hunger is a noble sauce, and thirst makes water wine:
 A wodden dish is worthy p'ate, where mettals are vnbowne:
 In steede of goblet, nature gaue vs handes that are our owne.
 But when I came to courtly trarne, then might my eyes beholde:
 Such buirdings brane, such costly robes, such plate of glittering gold
 Such gems and tewels of great pryce, such fashions of arye: (ster,
 Such flaunting Dames whose beautes brane, woud kinde Cupids
 Such iustling to beate swing and swar, such clyming to the top,
 And some I saw did reape the coyne, that neuer sowde the crop,

Diogenes
 used a Tub
 in steede of
 his house,

Vipianus,

Knowledge
 is insatiabie,

None.

And might not these enflame thy minde, in courtly troupe to stay:

Diogenes

No no, but lende thy eares a while and so shall I display
 The cause that I am far vnill, to serue in fortunes traine:
 Wherby my fates inforceth mee to clownish steele agayne.
 As kinde forbids the Lark to swim, and fish to fly in ayre:
 So I in Court deuor'd of hope, may lue in deepe despaire.

Vipianus

I will

When

The sixth Dialogue,

A hungrye
plague to see
meate and
drinke & yet
to starue.

When first I came to Fortunes Court, with hope of happy speede,
I saw the fruite like Tantalus, but might not thereon feede.
I smeld the roste, but felt no taste, my hunger to augment:
I might beholde the fragrant Wines, and follow by the sent.
I saw the Ladies gallant gownes with many a garde and dente,
And Courtiers for their Ladies sakes in costly colours went,
The fashion of my thread bare robes, no Courtier did desire:
But eche one sayd a ragged Colke may serue a scabbed squire.
And thus I hidde a Courtier then for courting any more:
I saw the snare and scape the traue, and hauing leard this lore,
I can exhort my compires now, that are for Court vnapt,
To leaue the life that is linkt in care, with troubles daily wapt.

Diogenes.

Then shew I pray the what thou sawest, and what thou didst obserue:
Tis longe since I of Court had vew, and courtly fashions swerue,
Declare to mee how lusty lads Dame Fortunes grace both win;
Prepare thy tonge, my eares are bent to heare thy tale begin.

Vlpianus.

To shew of Robes the sundry futes and fashions very straunge:
Would bee to tedious to describe for why they daily change.
And what was vnde but last yeare past, is now so olde and stale:
That country clownes do buy them now in Courte they haue no sale.
And that which now in Court is woyme, growes daily out of vze:
The Taylor that can make new guise, of currant coyne is sure,
But this I cheefely did obserue, Frenchmen haue framde such tooles
That now french Nets are cast on neckes to catch by English fooles.

French Nets
are to catch
English
fooles.

But let it passe I spurne it not, let each one vse their batne:
These vanities I will omit, and turne my tale agayne.
Unto the wonders that I saw by practise put in vse:
But first to honest Courtiers I will frame my iust excuse.

Aristippus
was a good
Courtier.

Whom I doo not in any poynnt meane to offend at all:
Though galbacht Bayard winch when hee is rubbed on the gall,
I saw where Aristippus stode, fast by a Lordinges side:
Who in his taunting tatlinge tonge reposde a tolly pride.
Hee finely framde his fryed talk, the hearers to delight
Smooth wordes I see doth beare great sway and are of mickle might.
Eche man salutes him by his name, and hee doth them embrace:
Wordes are good cheape, and tis small cost to shew a frendly face,
His new found science in the Court, did truth of times betray:
And who but Aristippians might beare the bell away.

At last hee mee espyde by chaunce, and thus to mee gan say:
What old acquaintance what affaires hath the to court now brought
What

of the eyghth liberall science.

What winde driue thee? and whats the cause that thou the court hast
 If any thing in mee doth rest, that may thy fancy feede: (fright call this, holy
 Oppresse thy minde, aske and receiue, but speake and thou shalt speede, water of the
 I gaue him thanks, but yet I thought these goodly golden wordes Court.
 Would proue but winde of slender weight, & bushes boys of burres:
 I calde to minde an olde sayd saw, which I haue not forgot:
 'Tis wisdom to take time in time, and strike while thyron is whot.
 When Pig is proferd, ope the poke, my Purse taught me that tricke:
 My poke was open by and by, my hammer was very quicke.
 Faire Sir (quod I) pour freendly wordes emboldeneth mee to craue
 That I (througb you) in Fortunes court some simple place may haue.
 Small entertaynment serues my turne, so it be ought at all:
 Pooze men are please with Potage aye, till better vittalles fall,
 And you that carst was as I am, sit now in Fortunes lap:
 Make freendes of Fortune while you may: men say shee hath a trap,
 Wherin her darlings oft times falles, when crowning cheare begins, Fortunes
 First point of hawking is holde fast, hee laughes they say that wins, giftes eb and
 Tush tush (quod hee) thou wilest wight, thou spendest winde in waste: flow.
 First learne the skill to flatter fine, and then thou maist bee plasse.
 Diogenes that Doringe Dudge hath drawne thee to his schoole,
 His preignant wit is all applde, hee proues himselfe a foole.
 Hee calles mee Dionisus dog, for fawning flattery fine,
 But hee like dogge doth snar and grinne at this wise trade of mine.
 If hee would turne his taunts and quips, to pleasant mery test,
 Hee might in faoures grace remaine, and flaunt it with the best.
 So thou that yett hast not shakte of, that sottish kinde of skill:
 Must smooth thy tongue, and oyle thy wordes, and finely file thy quills:
 Then come to Court, and I protest thou shalt haue my good will.
 Ah Sir (quoth I) I see right well my sute growes very colde,
 All promises are not perfournde, all glittering is not golde.
 And wordes of course haue course effect, experience teacheth so:
 Deedes like, and lye at lowest ebbe, while golden wordes do flowe.
 And Sir no meane but flattery may saue mee from Fortunes scoynes:
 I list not seeke a pleasant rose, among so many thornes. As good a
 As good such freendes were lost as found that helpeth not at neede: foe chat hurt
 Of thousand losses tis the least, thus wee were soone agreede. teth not, as a
 freende that
 helpeth not,

Ah Sir, and sawest thou Aristip, that spannell of courtes kinde: (winde
 Who hunts eche haunt where gayne both grow and turneth with the Diogenes,
 A selfe cast Gnato for his gut to bouch each Thrales bragge:
 Whose wordes are free to promise much, but bound by in his bagge:
 His filthy soule Philosophy more friendship hath obtaynde,
 Then truthfull tongue and trusty hart that neuer was distaynd.
 Much like the false and wily Fox, that whilom hath espyde

The seuenth Dialogue,

The Foxes
flattering
Oration to
the Rauen.

A good
Orator.

A Rauen with her pray in mouth, wher at the Fox enuide.
And cast within his crafty minde, how hee might her beguile :
From top of tree where Rauen sate, at last hee framde this wile.
O noble birde whose heavenly hue, with ioyfull eyes I see :
And muse that same hath sozgd such tales, and soule vntruthes of thee
For flying fame, nay, lying fame, reposes thee to bee blacke :
But sure I see thy stately corpes, no beauty braue doth lacke.
The lofty oke thou makest thy perich, the haute towre thy seate :
Thy mighty winges with princely pompe, the fleggy ayre doth beate.
Thy port doth passe the Eagles looks, I know full well thy kinde :
Thy race is sure herotical, thou art of noble minde.
And if thy songe bee like thy shape, the beastes would sure reioyce :
To see that comely corpes of thine, and heare so sweet a voyce.
The Rauen then puffed vp with pride, her praises to augment :
Began to singe, the pray fell downe, the Fox had his intent,
And laught to scozne the foolish birde, that thought her selfe so braue :
Euen so playes flatterers when they catch the thinge that they would
But now proceede, what sawest thou els, it is no newfound cast : (haue
Tis common now for fooles to fede, when wiser men do fast.

Vlpianus.

If I should shew what sleights I saw, dame Fortunes grace to gaine,
Would try my wittes and mee procure, displeasure for my payne.

Diogenes

Hast thou such feare of Fortunes frownes or of her whirling wheeles
Who since thou were thee hoxselous high hast tumbled at her heeles
Dread not at all except thou meane, to learne her fawning skill :
Whose flattering cup is fild with wine that thirst enforceth kill.

Vlpianus.

Nay, nay, tis time that wee go in, to take some small repast
My limmes waxe weak, my tongue is faynt, Digges are content with
The Courtly fare hath fed my eyes, but belly had no share : (maist,
Nothing at all no saour hath, nothing is homely fare :
I know thy Rozehouse is not voyde, of rootes or some such dish.
Sharpe hunger is a noble sauce, for rootes, for flesh or fishe.

Diogenes.

Pet tell I pray thee, foundst thou not one faythful frende at all :
Wher by some hope of better hap in time to thee might fall.
Pl is his chaunce, worse is that place where frendship none is found.

Vlpianus.

Pes bereely one freend I had to whom I am much bound.

Diogenes.

But was hee of habillty, by Fortunes fawning grace :

Dams

of the eyghth liberall science.

Dame vertue gaut him worships lea, in spight of Fortunes face. **Vlpianus.**

Fayne would I know that freendly wight, I longe to heare his name **Diogenes.**

Some men would deeme I flatter him, if I should write his fame. **Vlpianus.**

Truth may bee blamd but neuer shamd, Truth needes not feare her so
In truthfull prayse a man may speake, Truth needes no glossing so. **Diogenes.**
I lying flatterer as is foyste his foyged tale to hyde,
With cloake of fayned eloquence, for feare hee bee espyde. (tride.
But why shouldest thou refrayne to speake: the truth that thou halste
Wherfore thou maist impart to mee his name and worthinesse:

Then marke my wordes, and couertly thesame I will expresse,

Vlpianus.

Ernest hee is in zeale of sacred trueth,
Debonaire eke, and freend to euery wight:
Modest and meeke, a father vnto youth,
Vertue to further is his whole delight.
No nigard of the wealth that God him sent,
Despising pride, and with his state content.

A faythfull
freend to the
Author.

His hart doth harbour giftes of heauenly grace,
Among the poore a patron of defence:
Right louingly doth learned wightes embrace,
Makes small account of curraunt quoynd pence,
A pacient man in suffring any wrong,
Not rendring yll agaync in deece nor tonge:

Ful well I now percetue his name, and haue obserude his praise: **Diogenes**
Such freendes in whom such vertues are be rare in these our dayes,

3 The seuenth Dialogue, betweene
Tom Tapster, Miles makeshift,
VVat VVily, and the Author.

Tom Tapster.

You are welcom gentlemē wil it please you to go neare.

Author.

Such welcome I like not that bought is to deare,



Miles Make-shift. Sir I perceiue right well that you haue bene accustomed with the flattering entertainmēt of Tapsters, vnto whom a mans purse is alwaies better welcom then his person.

Wat Wily. In good sooth Tapster, if thou knewest howe weake our purses are, thou wouldest geue vs but feeble entertainment.

Tom Tapster. I see you are merry gentlemen and disposed to iest, but if it bee as you say, you shal (notwithstanding) haue so much credit at my handes as your dinner and horse meate amounteth vnto, for you seeme to bee honeste Gentlemen.

Miles make shift. Of our honesty wee will make no great vauntes, but that wee are Gentlemen, and cleane gentlemen, wee will not denye, for I suppose wee three cannot make a stocke of two pence. But I praye thee wherby dost thou deeme vs to bee Gentlemen.

The tapsters
curche.

A good guest
I warrant
you.

Tom Tapster. Sit it is a gentle Tapsters curtesie, generally to salute all men by that tytle, which lesson I first learned in the Schoole of Adulation, in which Arte I haue so profited that I am now a publike reader therof, and by my absolute knowledge herein, I can both proue you a gentleman, and also emblaze your armes.

Wat Wily. Thou art a gentlemanlike Tapster.
Miles.

of the eyghth liberall science.

Miles make shifte. I warrant you hee was neuer begotten without the consent of a Gentleman.

But Tapster, set forwarde our dinner, and if we lacke money, I wil promise thee by the faith of a Gentleman, to pay thee when I come hither next.

Tom Tapster. I take your word, you shall lacke no good cheare. Exit.

Author. Lo here is cretensis cum cretense, a cogginge knaue with a foystinge varlet well met: hee with his behaltry and you with your hemphaltry, I trust anon will make a good medley.

Wat Wily. Holde thee contente fonde fellowe, and giue vs leaue, and so shall thy charges bee bozne, for thou hast oft heard say, that Fallere fallentum non est fraus to deceiue a deceiuer is no deceit. And hee that with his flattery deceiueth a thousand in a yeaere, is now like to be mated with his matches, holde thou thy tongue and obserue the event.

Some more wordes, for now hee commeth in.

Tom Tapster. Gentlemen, I pray you haue patience yet a litle while, and it wil not be longe vntill your dinner bee ready.

Wat Wily. No haste but good, better is a litle tardiance then a raw dinner. But in the meane season I pray thee tell vs what newes is now stirring.

Tapsters are
masters of
newes.

Tom Tapster. I haue in my taphouse both stale and fresh newes: yea, & if neede require, I haue there a stamp to quoyne newes at all times.

Miles make shifte. I pray thee tell vs new newes and true newes.

Tom Tapster. Sithens you are so greedy of newes I will tell you such as will seeme wonderfull, and incredible. First I geue you to wete, that there is beetwixne Sir Morpheus and mee, very great and familiar acquaintance, by meanes wherof, we confer togeather sometimes at none, as well as at midnight, and being this last night past in a deuout dreme, hee led mee vp by the hande into

Tom Tapster
steers dreme.

The seuenth Dialogue,

a pleasant Paradise, where I might beholde wonderfull
visions: first I saw how Iupiter sate in his Throne of Pa-
icety callinge all the other Gods to accompt of their offices
and Ministeries, befoze whose royall seate, the pety Gods
and Goddesses endeavored with all diligence to cury fauor
by sundry straunge and vnacustomed sleights: the terrible
and wretchedfull God Mars, whose harte was whilom bent
altogether to conquer whole Monarchies and Empires,
as an infest enemy vnto peace and tranquillity, hath now
set aside his warlike instruments, and is become a suter
to loue, to liue at ease, preferringe quiet befoze conquest,
and golde befoze gloze, he hath shaken of his harness, and
taken into his armes in steade of armour, the beautifull
Lady Venus, wherat the cunning Smith Vulcan takinge
indignation (by his exquisite skil) enclosed them together
in a net of Mier, for the which, this noble craftsman was
had in great admiration amonge the Gods, and well com-
mended of Iupiter him selfe. And when Vulcan had playd
this pleasant Pageant, in came Appollo (as it were vpon
the Stage) to solace loue with some kinde of Adulation,
wherby I saw full well that my science is practised euen a-
mong the Gods. Then came in Sir Cupid like a carpet
knight, and with smiling countenance and smooth words,
allured Appollo to resigne the Scepter of his prudence and
his learned laurel crowne vnto loue, wherby to discharge
himselfe of a great burthen, and also to please Iupiter with
his excellent skill of Musicke, vnto which fond request Ap-
pollo estones applyed, to his perpetuall obloqui. How-
beit his incomparable harmony found such fauour with
the father of the Gods & the rest, that his change chaunced
to the multiplication of his gayne, though to the diminuti-
on of his credit. Thus Appollo became a Minstrell, and
many of the rest danned after his Pipe. Then came in
Mercurius in the habite of a traualyer, and he could vnto
loue wonderfull newes and monstrous lyes, namely En-
glish lies, French lies, Spanish, Dutch, Italian, Irish,
Welsh, Romaine, Polonian, Muscouian, Babylonian,
and Turkish lyes. And to conclude, he could set out all
manner

He that hath
trauayled so
far, as none,
so far as hee
may lye by
authority.

of the eyghth liberall science.

manner of lyes, with all manner of colours. But it is a woꝛlde to see how acceptably his newes were receyued, and to consider howe the eares of Gods are delighted with vayne fables, and forged fantasies. But here began the spoꝛte: There stood a far of, a simple sot named V. F. and when hee saw how Mercury was fauoured for his fable, and commended for his cogging: perswaded himselfe, that hee by speakinge the trueth should be right well regarded. And euen on the suddaine rushed into the place, as though his quill was then to speake, with malapert and saucy boldnesse, vttered these woꝛdes following.

O mighty loue with licence thine to speake is now assignde,
And pardon free proclaimde, giue leaue for mee to speake my minde,
Foolcs boltes (men say) are soonest shot yet oft they hit the marke:
Blinde Bayard is as sure of soote as Palfrey in the darke.
On Stage who stands to play his part ech frown may not him daunt
Some play to please, some laugh, some wepe, some flatter, some do taunt
But hee whose parte tendes to this ende, fond fancies toyes to schools
Best welcome is when hee resines, the Scaffold to the foole.
Lo now the foole is come in place, though not with patcht pryde coate,
To tell such newes as carst hee saw within Cocklezeles bote.
The Bowers cryde, to Barge to Barge, the passengers make haste:
The tyde is turnde, and euery foole in his degree is plaste.
With lusty gaole and laboring Oars the Barge hath won the Ports
Where iupiter doth raigne and rule, within a stately foyte.
Eche one deuise which way were best in fauours grace to grow:
Some crake, some brag, some flaunt it out, some crouch and creepe full
With cap and knee some sue & serue, some gaze for others falles (low
Some snatch the fruit before rebound, some gnaw on tasteles challes.
Some fish and catch a flog at last, yet feede on better hope: (grops
Some sting their handes with nettles keene, while they for flowers
Some sing some daunce, some pype, some play, & al for fauours grace:
Thus greedy gayne makes men belceue, they runne in endles race.
What desperate hazard is so hard, that makes the ponker doubt,
What way so wilde where gaines doth grow, that woꝛldling findes not
What hole so small in wrytings olde, that cannot be now found: (out
But lucre & large conscience makes some holes where woꝛdes be sound
Ah, Conscience is a banisht wight, with garment al to torne:
But though shee sit in homly ragges, she laughes some robes to scoꝛne
Shee smiles at tyrants that turmoyle to make their will a law:
Whose climbing mindes by right or wꝛong, would hold all men in awe.
Refusing shame and chusing shame, by hunting Mammons chace:
A fig (say they) for good report, let mee haue Fortunes grace.
Oh loue, are these thyngs hid from thee, nay, nay, thou seest them all:

The seventh Dialogue,

But winking wisdom is not blinde to turne the tossed ball.
Thou seest that sundry sortes of men, by flattery do aspire :
To guerdon great, when trusty truth hath hated for her hyre,
Thou seest I know the subtle sleights that worldly wightes deusse :
Who currieth fauour currantly, is onely counted wise.
Alas how is Religion vsd to serue the turne at neede :
Whose cloake hides sundry hypocrites that many errors breede :
For why tis now a common trade, when refuge all is past :
To take Religion for a shield, a shift to serue at last.
Oh loue if thou wilt ransacke some that daunt of her decrees
They will appeare but flaunting leaues of withered fruitlesse trees,
To flatter Princes many men, apply them to the time :
They force no whit Religions fall, so they aloft may clime.
Now mighty loue, looke well about all thinges are in thy sight :
The Touchstone tries, all is not golde, that glistereth faire & bright :
Loe, thus I haue exprest my minde, and shewd forth my intent,
My part is playd, and I am plasde so that I bee not shent.

Miles make shifte. Mary sir this was a very saucy and presumptuous foole, for not onely his boldnesse in preasing himselfe to that place was worthy of reproch : but the subtiltie of his Metaphoricall Phrases deserved iuste punishment.

Wat Wily. Thus wee may see what madnesse it is to permit fooles freely to speake their mindes but much moze to suborne them in their taunting talkatiue vernes, whose tongues are alwaies bente to shoote their doltish boltes at other mens vices, and yet see not their owne follies, but I hope to see the daye that such coiscomes shalbe restrained, for they are infest enemies vnto the noble faculty of flattery.

Tom Tapster. Merely, if you had heard his words, and beheld his gestures, you would haue wondered at his impudency, for besides that his speache, which I haue recited vnto you, he rayled and ragd at the egregious flattery vsd among the Gods and in Iupiters Court, not sparing any state or degree.

Miles make shifte. Well, well, gentle Tapster, let vs now leaue to talke any moze of that daw and of his doctrine, and supplie the time with moze necessary matter, wherfore

of the eyghth liberall science.

Wherfoze sithens thou art a publike reader in the sciences of Adulation, I pray thee reade a Lecture of that art for our instruction.

Tom Tapster. I graunt your request, and for the better explication and vnderstanding of the matter, you must imagine your selfe to be the Lorde, vnto whom I reade this Lecture.

Miles make shifte. See it as thou hast sayd, now shew forth thy learning to mee thy Lorde and Maister.

Tom Tapsters Lecture.

As flying fame with golden trompe, hath sent thy brute abroad:
So bounden duety by deserts bids mee my minde vnload.
Thy haute porte, thy heauenly gifts, thy line of noble race:
Thy passage prayse, thy happy state makes all men to thy case.
As one who for his countreyes wealth, by fate was first ordaynde:
Oh happy soyle whose lucky lot so rare a gem hath gaynd.
But whether are our toyes moze great, in hauinge such a wight:
Or els our greefe when sisters thre, shall worke their pteful spight.
And as both Heauen and earth are bent thy honour to procure,
So prudence thine (O noble Lord) must cause the same endure:
But by thy leaue (O maister mine,) I see and sighe withall:
That bounty should beare such asway, as to procure thy fall.
For thou (my Lord) with princely pompe thy table dost maintayne,
And frend to all saue to thy selfe, but how may this remayne.
Thy purse is open to the poore, their naked lymmes to cloake:
Like Lords thy tennants liue at ease free from all scrull poake.
If in the ende thy state decay, eche man bewayles the case,
Take time, in time, so feareles thou maist spit in Fortunes face,
And to begin, first cut thy troupe, and trayne of seruing men, (ten &
Where two or thre may serue the turne, what shouldst thou doo with
But ten times ten on you depend and by your purse maintaynd:
Leaue of my Lord, as good as you that pompe hath now refraynd.
Employ the Court with diligence in presence of the Prince: (wince.
Whence profit growes, & fauour springs though mumbling lobecock
Breake by housekeeping & your troupe, geue paspozes to your traine
In Court two wayters and a Page will serue while you remayne.
I gayne in Court such theats do chance as causeth gayne to grow:
What neede I name the order how sith you your selfe do know,
If neede require that you appere in presence of the king:

The seuenth Dialogue,

A warme
seruile
variant you

The Diuell
sendeth such
counsaylors.

The Tapster
hath a flinge
at Cotfol
men.

when as it shall expected bee, that you a trayne must bring.
Your tennants are good hansomz hines, when badged blew cotes on,
So may you muster lustely with Simkin, Hob and John.
And hce pooze swad, will willingly, on cote bestow the cost :
His best cart horse will make good chaire, to ride with you in posse.
And were not these things better saued, then prodigally spent
Though you spend all, yet clownish crew, will neuer bee content :
And when continuance in the Court do breed desire of change.
With Hawkes and Spaniels then you may about the country range.
Now here, now there, among your freendes how will you entertayne:
Plaine cuntry houses sumtimes hath in store, so y you bring no trayne:
Was parson sumtimes serues, a Capon or some such :
Pinch on the parsons side my Lorde, the whoysons haue to much.
And when you list to lye at ease, goe to some proper towne :
So shall you not bee charged oft to feede Sim swad the clowne.
Your stable then your owne turne serues, your stable may bee small,
Few dishes fraught with littel meate, to fill thee boarde withall :
I trow your tennants will proude, both Capon, Pig, and goose :
Beare them in hand their coppies naught and that the lease is loose.
So shall you haue prouision brought, to serue you all the yeare.
Pea Sir, let tennants loke to that for marketts now be deare.
And though your noble auncetors were cleane voyde of the skill :
That doth belong to husbandry, the greedy barne to fill.
Yet shun not you the trade to know, that yieldeth trible gayne :
Nothing seemes hard to prudent men, where gaine requites the paine.
The more your knowledge doth excell the greater is your prayse :
Who knowes of land to make the most, is wisest now adayes.
When graue and prudent men are set, at table to their meate :
Their table talke tends to this ende, of husbandry to treat.
By meanes wherof no topling Hine, that plowes and tills the fields
Can better tell then noble men, what gayne a plough will yeelde,
What neede the Grasser you beguile, in hyringe of your ground :
When you your selfe may plainly see what gayne doth thence redound
Why should the butcher gayne the Hide, in bying of a beefe :
This knowledge now in noble men doth chuse the farmers greefe.
I carnt, learne (my Lorde) of landlozds now to let thinges to the best:
Tis well when tennants crouch and creepe, to fill the landlozdes chest.
Your shepheard is a subtrill knaue, and breeds himselfe a stocke :
By keeping many sheepe of his among your Lordships stocke.
Also you haue the Patronadge and gifte of goodly Tithes :
With faire globe lands in harvest time, that tryes the Mowers Arthes
Which to bestow on prating priestes, for telling of a tale :
Is madness meere, but rather you may set them out to sale.
Sir Simon is a lusty lad and hath good store of golde,
But sit a price and doubt you not the money is soone tolde.

And

of the eyghth liberall science.

And if hee thinke it very much, to giue so large a fine :
 Then may you choose a simple sort who easily will incline,
 To bee your drudge at all assayes : and feede among the swine.
 Who will be glad with portion small although the frutes bee much,
 Poore men with portage are well pleas'd, such fellows will not grutch.
 What though hee bee no Preacher Sir, haue you no care for that :
 Hee hath a pety skill to dig and drue a garden plat.
 These precepts if your Lordship marke, and put the same in use :
 Then fortune shall be at your becke and soue vnto your lure,
 Doe thus (my Lord) I make an ende and wish you happy dayes.
 To bath in blisse, to swim in ioy, to win immortall prayse.

Miles make shifte Degregious Scholemaster worthy
 of immortall prayse, whose excellent cunning ioynd with Muli mutu-
 singular eloquence, meriteth equallitye with Virgill and um sciant,
 Homer, verely Maister Tapster you are profoundly lear-
 ned in this noble science of Adulation.

Wat Wily. I haue heard many publique readers in A songe of
 sundry faculties, but the like to him I neuer heard, for hee three partes
 sheweth himselfe a perfect Rethorician, his wordes are so in one, when
 cunningly colwed that they importe much matter in few three flatter-
 wordes, every worde hath his weight, eche sillable his per- ing varlets
 fecte sence, hee is pithy without prolixity, thorte, and yet are fully
 substanciall. Finally, his wordes, his countenance, his matche,
 swæte pronounciation, his cumly gesture, with all his o-
 ther actions, shew forth a grace (in my iudgement) incom-
 parable, and therfore worthy of admiration. Now thinke
 you frend Fulwell, let vs heare your iudgement.

Author. My iudgement is thus, that for his excellen- The Authors
 cy in his erecrable Science, hee shall bee endued with a iudgement.
 garland of Dempe, & shal take his degre of Poetry at the
 vniuersity of Tiborne, for his presence will become that
 place passing well. And because that lecture is very vnpro-
 fitable where out no necessary notes may bee gathered, I
 will shew you what I haue noted in the discourse of this
 Lecture. first that this fellow is to be reputed a Maister
 or Captaine Parasite, which kinde of people are the per-
 uertors of vertuous affections, and corrupters of noble na-
 ture, as by his detestable perswasions may appeare.

The seuenth Dialogue,

But let vs see how these vngracious grasses were trode vnder foote (as pernicious branches, or rather rotten and stinking weedes) euen among the Heathen wise men.

Diogenes noting two of most noysom beastes of the world tearmeth a slanderer the worst of wilde beastes, and of tame beastes a flatterer. Also Plato accompteth him a frænde in pzesence, and a foe in absence, wherof dayly experience is a perfecte witness. For as a flatterer wil profess friendship to thee and thy frænds, with like protestation of hatred towards thy enemies, euen so will hee (for his bellies sake) vse the like dissimulation with thy aduersaries, and in the ende bewray and betray you both, if any gayne grow vnto him therby. Wherfore hee is right cousin to a dog, whose property is to fawne with his tayle on all men that will rewarde him whether they be his Maisters frændes or foes. But what neede I stand by on the inuectiues of Philosophers agaynst flatterers and flattery, seeing the canonicall booke of the Bible are furnished with examples and documents, wherof I will of a multitude, set a few, for the further displaying and iust detestation of that wicked Science, wherof Satan himselfe was the first Scholemaister. Wherby I infer that the Audientes, and pradisloners therof, are fit Schollers for such a Maister.

Gen. 3.

It appeareth that by the subtilty of this art, Doctor Diuell deluded our first parents in Paradise, with his flattering promises of much more then hee could perfourme, the effecte wherof, the worlde seeleth, and shall doe vntill the consummation therof. And now let vs see what manner of disciples this Doctor had, and for auoydinge of tediousnesse, I will pretermitt many examples of the old Testament, and come vnto Chziste his time.

Math. 2.

Herode with flattering wordes of dissembled intente, perswaded the Magians to bringe him newes where hee might finde Chzist, and how his wordes agrade with his meaning, the texte doth teach thee. In processe of time when Chzist wrought wonders and miracles among the people,

A noble dissimuler.

of the eyghth liberall science.

people, he was chæstly commended among them for filling their bellies in the wilderness, in which flocke and multitude were many Pharasites and smel Feastes, that for their bellies sakes, would haue proclaymed Christ to be their Kinge, flattering him also with these wordes. This is of a truth, that Prophet that should come into the world. And yet the selfe same flattering varlets, when they sawe no longer likelyhode of good cheare, cryed out on him, Crucifige. The secte of flattering Pharises when they ment nothing lesse then truth, came vnto Christ with these glossing wordes. Maister wee know that thou art true, and teachest the way of God truely. &c. But their wicked intent was to intrap him with wordes of treason, wherby to condemne him, of whose pharaseicall conditions are our Maisters of flattery, and thus let these fewe places serue for my first note. Secondly I haue noted by his Lecture, the vnconstant and fond affections of them that bend their eares to the sugred venim of flattery, wherby manye doo dishonour, disworship, and dishonest themselves by putting in vze such wicked attempts as this tapster hath perswaded. Thirdly I haue noted in you two a playne portraiture of a brace of cogging knaues, from whom I will flye as from a Serpent, exhorting al my friends to do thesame and so fare you well.

Fallere te nullus vult, qui tibi dura minatur
Sed potius vt caueas turbidus ille monet,
Fallimur a placidis verbis, vultuque sereno,
Cum sapido capimus, sepe venena scipo,

Mancinus.

A

**A Short Dialogue, betweene the
Authour and his booke, wherein is shewed**

sundry opinions that were vttered of the first Im-
pression of this booke, which the Authour
him selfe hearde in Paules Church yeard.
and else where.

Author.



Hat loytring cause or lingring let,
Hath helde thee from my handes so long
Or els hast thou such checke mates met,
As by some meanes hath done thee wrong
Some newes hath chaunst, I know full well,
If good or bad : I pray thee tell.

Booke.

Such newes perhaps, I haue to show,
As vneth will thy minde content :
If talke may make mennes eares to glow,
I muse if thine be not quite spent,
A thousand tongues doo speake of thee,
Thou hast so fondly framed mee,

This is a new found arte, say they,
Pickte out of late from ydle brayne :
But some agaynst those wordes inuey,
And say thou tookest an honest payne,

By

Betweene the Author and his booke.

By mery meane thus to detect:
The folly of the flattering sect,

Some like thy verse, but not thy proes,
Some prayse thy minde, but not thy skill:
Some shew them selues to bee thy foes,
By mocking thee, and eke thy quill,
Some say thou hast a litle wit,
But doost apply the same vnfit.

Some say that in times past,
In Flatteries Schoole thou hast been traynde:
And yet to thriue foundst not the cast,
For Fortune aye thy state disdaine:
And now thou takst as weapon stronge,
Thy pen for to auenge that wrong.

And thus as I haue raunged abroad,
I heare the verdictes of them all:
Some rage and rayle, some lay on lode.
Belike they were rubde on the gall.
Some smyle to see so quaint a toy,
Some laugh right out, and some looke coy.

Author.

Ah fily booke, that thus hast past,
Amid thy freends, and through thy foes,
VVhat writer euer found the cast,
To please all men? none I suppose,
For fancy comes to men by fittes,
So many heads, so many wittes.

Hiiii

Sith

Betweene the Author

Sith sundry men in sundry wise,
Do shoote their sentence at my name :
Goe tell them all, that I despise,
The scoffes that taunting tongues do frame,
Thy humble duety do expresse,
To thy right noble patronesse,

Then reuerently thy selfe submit,
Vnto the troupe of learned trayne :
As for fooles boltes, that would thee hitte,
Thou shalt full well their shot sustayne.
And say to them, that thee doo blame,
My Author prayse you mend the same,

So shall you answere his desire,
And haue his thanks, a small rewarde,
Els let your tongue from taunts retire,
Yll tongues good matters, ofte hath marde,
A fault is sooner found, then mended,
Few bookes by finde faulte is defended.

Farewell my booke, God bee thy speede,
I sende thee forth to walke alone :
In homly stile, a threede bare weede,
For robe of Rethorike I haue none,
My VVaredrope hath no filed phrase,
VVheron fine eyes delight to gaze.

FINIS.

The eyghth Dialogue, betweene Sir
Symon the Parson of Poll Iobbam,
and the Authour.

VWho liues to learne, and learns to liue
And list to come to thrift,
May see the skill, and finde the way,
By my new founded thrift.

Sir Simon.

AVthour. If your thrift haue such vertue as to
teach men thrift, I pray you Sir Simon take mee
vnder benedicite, who neuer as yet could finde
the way to thine, I thinke it bee for wante of
absolution ab omne frugalitate.

Sir Simon. I neither vse auricular confession, nor any
kinde of absolution, but certaine infallible precepts to bee
observed, by practise wherof, thrift is obtayned.

Authour. And yet (Sir Simon) if the common saying be
true, you haue playd an vnthristy part your selfe, for you
are sayd to bee he that solde his benefice for a boale of new
Ale in cozens, and what thrift call you that?

The Parson
of pol Iobbam.

Sir Simon. Better thrift then you are ware of, for the
boale was spiced with a hundred Duckets, which spice
sunke to the bottom that all men could not see it.

Author. When your name shall bee conuerted from
Sir Simon to Sir Simony, but haue you any other benefice
leste to liue vpon, and kepe hospitality withall?

Sir Simon. I am not as yet vnfurnished of my plura-
lity, but if I had not one, yet haue I the feate to fishe and
catch: so fine a bayte I haue in store.

Sir Simon
fisheth with
a golden
hooke.

Author. How longe haue you bene so cunning a fisher?
When I knew you first you had no such skill, but conten-
ted your selfe to liue as barely as I, and other your poore
neighbours.

Sir Simon. What I liued barely I confesse, but that it
contented mee I denye, wherfore I directe my study to the
Art of Flattery: wherin I found such saueur, that I set

The eyghth Dialogue,

aside al other studies, and dedicate my selfe wholly to that, in which art I am now an absolute Scholemaiter, and if thou once tastedst the sweetenes therof, thou wouldest reiecte thy stoicall study and become a Philosopher of our secte.

Honest studies
relected
in respect

Author. I pray you Sir Simon, for else acquaintance tell mee how you put this kinde of Philosophy to so profitable vse?

This enormi-
ty is greatly
to be lamented.

Let them
surely looke
for it.

Sir Simon. I will rip it vp vnto thee even from the beginninge. It is not known vnto thee how solitary a life I led when I first became a Clergie man, and when I went any where abroade, my onely arrant was to preach, in which my sermons I could not cease to inuey agaynst the abuses of these dayes, not sparing Lorde or Lady or any degree, in reprimouinge of sinne and wickednes, so farre forth, that I was counted a saucy knaue among Gentiles. And specially of patrons of benefices, whose foule disorders, in making marchandise of the Church bringe Gods parte, would beape vp wrath for them against the daye of vengeance, and that therby the childrens bread was taken away and cast vnto dogges for not onely they were deprived from the foode of the soule, by selling of the benefice to simple Sir Iohn, vtterly vblearned, but also the patrons must haue the sweetest soppe of the tithe to maintaine his houndes, greyhoundes, and Spaniels, for lacke wherof the poore parson is enable to keepe hospitalitie: as Christ whipt out the Marchants from the Temple at Ierusalem, so these Church Marchantes must looke for a grauous scourge to come on them from God. For this and the like doctrine I was hated of many, and loved of few. On the other side, I sawe how some other Preachers that were my nere neighbours, could cunningly claw the itching eares of baine glorious men, and like Protheus conuerte themselves vnto sondry shapce, by means wherof lyuings were petyed into their lappes. I set aside my satirical sermons, and became a plausible preacher, I reiected scilicet, and became a boone companion: I left my booke,

and

o the eyghth liberall science.

and fell to my bowles, I shut up my study, and sought out the Ale house, and then who so good a fellow as Sir Simon with the Papist I was a Papist: with the Protestant, an earnest gospeller, in the newfound Famely of Lone, I was a louinge companion: among graue men, auncient: with wilde oates, youtfull: among gamsters, a good fellow: and finally, a man at all assayes. When began my credite to encrease, and those that befoze spake euil of mee, now gaue mee good reporte, and in short space I had more lyuings heaped on mee, then law would permit mee to receiue, but I would refuse none: so I inuented a proper policy both for fauour and profit. When soeuer any lyuing came vnto mee more then by law I was capable of, I would either make marchandise of one, or els make ouer my entangled lyuing vnto some man of such Authority as agaynst whom no common promoter durst presume, by meanes wherof, I was sure to haue a good bucklar of defence, and a profitable gayne without deserte, so that in short space I was taken vp among states, in whose presence, to win further fauour, I could behaue my selfe to pleasantly, that who so great a man as I amonge Lordes and Ladies. I haue committed to my minde such store of pleasant deuises to feede their humors at the table, that I am called my Lordes merry greake, for the company is the merrier that I am in. And on mee attendeth simple Sir Iohn, who is made a donke and dogbolt of every seruinge man, because of his simplicity, but for all that, I with my subtiltie, and he with his simplicity, and my Lordes men with their policy, keepe in our hands many good benefices in the Country, if this be no thyrste now inge you.

A Chaplayne
of trust.

Scoggins
doale is to
geue where
as is neither
need nor
desert.

Such man
chandise
haue made

An vnse
thinge for a
Peece it to bee
a letter.

A Chaplayne
more meete
to seru. a
Thatcher
then in the
Church.

Author. If such shifting thyrst, end with good thyrving, I much maruel, but this mean while, how do you discharge your conscience in preaching according to your function?

Sir Simon. I preach very often, and that with great commendations, for when I am in Pulpit before Nobles & peeres of the Realme, I tende my inuectiues wholly against the insatiable conetousnesse of the Country man,

Sir Simon
preach for
profit.

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With the subtiltie that is in them harbozed vnder the cloke of simplicity, and how they beate their bzaynes only about woꝛldly affaires, omittinge first to seeke the kingdome of God, and the rightuousnes therof, accordinge to the commaundement of our Maister Christ. &c. And likewise of the Lawyers that vnconcionably take fees, by whom contrauerſies are rather mayntayned then ended. And when I preache in the Cittie, and befoze Lawyers, I declayme against both the Courtier and the Cuntry occupier, whose dealinges are so vnconcionable towardes the Marchaunt, that hee causeth many riche and wealthy Marchants to become bankrupt. Agayne in the COUNTRY, I preache that the pride of Landlozds is the imponerishment of the common wealth, wherby also vice is nourished and vertue decayed, and that disguised attire of men and women, maketh them seme moze lyke monsters then humayne creatures. And in all my sermons, I haue one pleasant dogtricke or other to delight my auditoꝝ, which mery conceyt is committed to memoꝝ, when the rest of my doctrine is neglected.

Sir Simon
preacheth
dogtrickes in
stead of Do-
ctrine.

Author. But I pray you Sir Simon, is your life so conſourmed to your doctrine that it cannot iustly be sayd vnto you *Medice cura te ipsum*.

Sir Simon. Tush that is the least care that may en-
cumber my minde, for I haue so bold a tongue, and such a
bzaſen face, that if I be detected of any notozious crime,
I can so hide my wouluſh carcass vnder a cloke of Lamskin,
that my deserved blame shall rebounde into the bosoms of
my accusers.

Author. But I pray you (sir Simon) haue you had free
passage in these your proceedings without taking of some
notable foyle.

Sir Simon. Doe now thou doste bꝛe me eytther to ac-
cuse my selfe vnto thee, or els to deny thy request, but be-
cause I thinke that whatsoeuer I doe reucale vnto thee,
shall be buried in the Sepulchꝛe of thy secretes, I will dis-
play certayne sinester practises of late I put in vꝛe, to the
utter

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bitter Shipwreck of my fame, and greenous wound of my good reporte, which skarre lyeth so open vnto the eyes of the world, that it is shot at with the sharp arrowes of many mennes tongues, and yet I hope to saue it from festering by a plaster of new inuention as in the end of my tale thou shalt heare.

Author. I couet first to heare your practises (the causes of your wound) and then your chirurgicall policy.

Sir Simon. Thou knowest that when I was in the flower of my youth, I was well regarded of many men, as well for my proupe wit in scoffing and taunting, as also for the comelynesse of my personage, beeing of very tall stature, and actiue in many thinges, by meanes wherof I became a Seruitour, but I was soone weary of that trade, & tooke on mee a habit of holynesse, namely a Friers coule, and was a painfull Preacher. Shortly after I caste of my coule and tooke on mee the office of Priesthood. But within a while, I lyked so yll of that function that I shakte of my square cap and my tippet, and became a practitioner of ciuill Law, in the attyre of a tempozal man, as though I had taken no orders at all moze then the .24. at which time I traded many thinges and chiefly in mineralles.

Belike Sir Simon was a long lubber.

But it is a world to see how promotion pricketh the minde of man, as in mee may appeare a perfect patterne: for it so happened that a certayne Archdeacon in the Prouince of M. dyed while I was at N. a Cittie of the sayde Prouince, after whose death I toke new orders, and became a new olde Priest againe, then I labored so effectually and fished so finely, as wel with my golden hooke, as my glosing tongue, that at last I got into my handes, not only the sayd Archdeaconry of N. but also certaine fat benefices in that same Prouince, wherat the worlde smiled and spake of mee much shame. But I bare out that with a brasen face, and deuised meanes to win new credit, for the olde was so crackt and worineaten rotten, that it was nought worth.

Sir Simon a searcher for all kinde of mettalles.

Author. Cruely Sir Simon, I deeme it one of the most

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most difficult matters in the world for a man to win new credit in a place where the olde is so far past as you haue described.

Sir Simons
almes

Sir Simon. Nay verely, I esteeme it no difficult matter. For by this meanes that I shall tell thee, I beare a greater countenance then euer I did. For I keepe folly good chere in my house, but not for eche poore knaue and euery rascall, or for the poore and impotent, but for Lords, Knights, Esquires, and Gentlemen. And let them bring with them whom they list, yea, even their very Dogges, Hug, Rig, and Kibbie: yea, cut and longtaile, they shalbe welcom, & for this cause I am a companio among estates.

Sir Simon is
a scrutable
spaniell,

Author. But I thinke those men of honour and worship, vse you as men vse their waterspaniels: that is, they make you their instrument to fetch and bringe vnto them such commodities, as you by the corrupting of your conscience may compasse, and for your labour they spitte in your mouth, and make you their mocking stocke behinde your backe, and if it bee so what new credit doe you win hereby?

Sir Simon. It may bee as thou sayst, but I haue not as yet perceiued it. But all this while I haue not tolde thee of one of my practises which sticketh more in my stomacke then all the rest, the wound wherof, though in time it may bee cured, yet I feare mee the shaire will remaine while I liue. Wherefore, to vnloade my stomacke of that chozallie I will vtter it vnto thee as foloweth.

An other
mans liuing
was a grette
eye sore to
Sir Simon.

There is a very honest man dwelling neare vnto a Towne called D. in the Country where my dignities are, which honest man was my very friend in time of necessity who dwelleth on a lyuing geuen vnto him by an olde Master of his, sometimes Archdeacon of the place that I now possesse, and by my dignity I am now his Landlord, but oh how it grieved mee to see so sweete a sop (as hee enioyed) out of my dishe, wherefore I summoned an assembly of my wittes and willes together, and so deuised how to surprise him by the practise of my professed art of Adulatio, wherein I vloed also deepe dissimulation, which is a special branche

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of this Art, and to begin, I wrote unto him a letter in effect following.

My olde friend M. the sundry good turnes that I haue receiued at your handes enforceth mee to study how I may requite thesame. And sithe Fortune hath now aduanced mee to bee your Landlord, I assure you, (if your lyuinge were not already on you bestowed) I would endewe you therewith in moze ample manner, then did your olde Master, and perswade your selfe herein that you shall finde mee as fast a friend unto you, as any you haue in y^e world, wherof you may make p^{ro}ofe when you will. And because I make the like account of you, I am bolde to request the vse of your friendship at this time, which is, that you will lende mee one hundred poundes of mony, towarde the charges that hath growen unto mee by late purchased p^{ro}motions, I wish you well, from my house at N. &c.

By your &c.

Author. Truly Sir, your letter pretendeth much Adulation, & yet peradventure you perfourmed your promise unto him, and in so doing your wordes were friendly and not flattery.

Sir Simon. In dede I perfourmed thesame with shame enough unto my selfe, for hee (ioyning with another of my tennants) gratified my request, and I requited it in this manner: I refused to receiue my rente of him because the forfeiture of his liuing, stode vpon the non paiment of his rent: willing him not to regarde the tenderinge therof at the dayes and place limited, saying that not only I was his very friend, but also endetted unto him far beyond y^e value of my rent. But hereby I see how God standeth with true meaning men, and frustrateth the wicked pollicies of unconscionable dealers, to their shame, as in mee may appere a notable example, for I intending to circumuent him wth my subtilty, was my selfe caught in the snare of shamefull obloqui. For when I supposed y^e he had forfeited his sayd lease for want of tending the rent. wheras (in very deed)

A man of good conscience as by this practise appeareth.

I iiii.

bce.

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God promis-
deth for
plaine mean-
ing men.

A good
turne wel
requited.

A proper ex-
cuse to bleat
the eyes of
fooles.

A secret note
to bee pub-
liquely
known.

hæ (vnknownen to mæ) had lawfully tendered thesame, I came vnto his house as Iudas did vnto his Maister & frænd Chzist with a trecherous kisse of egregious dissimulation, and brought with mæ a troupe of my adherents. And at our comming, (albeit it was on a soddeine) wæ found such cheare and frændly entertainment, as right well deserued great thanks, in recompence wherof, I sent the good man out of the way by a trayne, and in his absence gaue possession of his house to another, which beeing knowen, all the Country cryed against mæ Crucifige. And yet hæ (by his aboue specified wisdom) pzenented my pestilente wilpnesse. And this is the scarre that I scare mæ I shal neuer cure.

Author. Certes of all knaueries, cogginges and dissimulations, I neuer hearde the like, but I pray you haue you applyed no plaister vnto this so foule a wound, which I thinke stinketh so that it offendeth the senses of as many as know you or heare of you?

Sir Simon. Yes I haue a litle molified thesame with the oyntment of smoth wordes, saying vnto him, that my meaninge was to take it into my owne bandes, and so to bestow it agayne on him, that therby hæ might perceyue how well I loued him, but al this cannot stop the mouthes of the people, and therfore (as I tolde the before) I cleaue fast vnto the company of worldshipfull, trusting that in time it will bæ a Scarfe to shadow the scarre of my knauery.

Author. Now to conclud with you Sir Simon, I pray you what is the price of a good benefice in your Country? for I know that you are both a Marchant, and a factor for other chapmen.

Sir Simon. Ah sir, that is such a secreete as I list not reueale vnto you for doubt least I bæ shent. But if thou wilt study my arte, I will bæ thy reader, and then thou shalt both know the order, and enioy the fruites therof.

Author. Merely Sir Simon, I do so much detest and abhorre the study and practice of that filthy Science, that I wil rather suffer any worldly penury, the bæ a follower of

of the eyghth liberall science.

of thy sects. And now I cannot chuse but declaine against all thy practises, as thou hast particularly recited them unto mee. And first to begin with. Whereas thou hast acknowledged thy returne from gravity to knavery, from holynesse to hollownesse, from light to darkenesse, from trueth to lyeinge, and from sincerity to flattery, for this thy notable apostacy, thou deseruest to be bassholde here on earth, and to be entailed the Archdeacon, or rather Arche-devill of Plutos infernall Court. Also where as thou hast confessed thy impudency, in committing of euill, & bearing out the same with a blushles byazen countenance, I assure thee, the day will come when thou shalt stande before the tribunall Seate of Christe, and all thy filthy factes shall be then layde before thy shamelesse face, and penetrate the byasse therof (if any there be) when thy owne conscience shall put thee in minde of these wordes that thou hast oftentimes preached, out of the Psalmie: that is. And unto the vngodly sayd God, how darrest thou take my lawes in thy mouth whereas thou hatest to be reformed, for when thou sawest a theefe thou consentedst unto him, and hast layde downe thy portion among the adulterers.

A fit preferment for
such a Chap-
layne.

And also thou hast read Saint Pauls rules unto Timothi, as touching the framing of his life to his doctrine, and his woordes to his woordes, that in the function of his ministry might be found no faulte. When wilt thou say, oh that I had so directed my life by the lyne of Gods worde, that I might boldly and truly haue saide with our Sauio: Christ, Quis ex vobis potest me arguere de peccato? But all to late shall it then be, excepte while thou hast space thou call for grace, and without dissimulation turne unto God, whose eyes thou canst not blear with all thy cunning in Adulation, because he is scrutator cordis, the searcher of the very hart of man and will not be deceived by any art of glosing woordes &c. Now where as thou hast practised to bee bolstered by the countenance of worshipfull Gentlemen, I must needs note, that many noble men & gentlemen are by thee and thy sect behemently abused. For thou hast ac-

Man can not
bleare the
eyes of God,

h

knowledge

The eyghth Dialogue,

Ezek. 33.

Clenly termes
for filthy
faulces.

Vnmeet Mis-
nisters in the
Church of
Christ.

God graunt
this may bee
done with
speede.

knowledged thy insinuation towardees them, by meanes wherof they commit credit vnto thee, and such is thy wickednesse, that whether they bee inclined to vertue or to vice, all is one to thee: So that if they bee couetous, extortioners, proud, voluptuous or blasphemers of Gods holy name, they are not by thee rebuked, but such shall dye in their owne sinne, and their blood shalbe required at thy handes, and also (as I haue heard of thee) thou haste honest termes to cloke these fozenamed vices. First, couetousnes is thriste: extortion, good husbandry: pride is clenlinesse lechery, a spurt of youth: and swearing is lustinesse &c.

And as for Simony, it is but honest consideration, wherby thou, and simple Sir Iohn, with Sir W. the Weauer, and Sir T. but lately a Linker, with Sounce the seruinge man, snatche by the benefices in the Country. But God bee thanked these disorders are like to be reformed by the prouidence of our Noble Quene and her Honorable counsaile, with the Bishops and Fathers of the Church: & then shall Sir Simon bee shaked of from the presence of Noble men, and men of authozity, and true preachers placed in his roome. And now to conclude with thy sinister and execrable practise in the Province of M. wherof thou sayest thou art ashamed. Consider the premisses, and heere after like an honest man (if thou canst) and that shalbe the best plaister to cure that scar, which otherwise will neuer bee healed, & being once whole & sound with continuance of that salme, thou maist then boldly shew thy face, which is, as yet so blemished, and alwaies regarde these wordes, veritas non querit angulos. Truth seeketh out no corners, nor searcheth for coulozable shittes.

FINIS.

